

# DIALOGUE

OF S. GREGORIE SVR-  
NAMED THE GREATE;

POPE OF ROME: AND THE FIRST  
OF THAT NAME DEVIDED INTO

four Bookes.

W H E R E I N

*He intreateth of the liues, and miracles of the Sain-  
tes in Italic: and of the eternitie of their soules.*

W I T H

A shorthe treatise of fundry miracles, wrought  
at the shrines of martyrs: taken out  
of S. Augustin. Together with a no-  
table miracle wrought by S. Bernard,  
in confirmation of diuers ar-  
ticles of religion.

*Translated into our English tongue*

By P. W.

Ecclesiastic. cap. i. v. i. & 2.

*A wise man will searche out the wisdoms of all the  
auncient: and keepe the sayings of  
famous men.*

Printed at Paris. 1608.

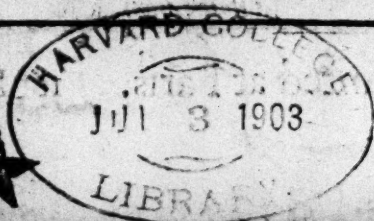


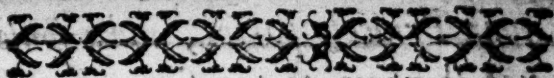
III. 10343



In earth longe life, with happie state:  
Queene Anne, Christ Iesus sende.  
In heauen that blisse, amongst his Saintes:  
Which neuer shal haue ende.

Hollis  
fund





TO THE

HIGHE AND EX-  
CELLENT PRINCES

ANNE: BY GODS SINGVLAR  
prouidence, Queene of greate  
Brittaine, Fraunce, and  
Irelande.



AD the consi-  
deratiō of highe  
dignity (most  
gracious Quo-  
ene) suggesting  
retiring thoughts, more preuailed,  
then the report of your vertuous  
inclination inciting for warde neuer  
shoulde I haue presumed, to make so  
meane a person, knowne to so great  
Majesty. But the constant fame of

# THE EPISTLE

your Princely partes, and a soule  
not stouping to transitory toyes,  
emboldened my feareful hart: bo-  
ping that with gracious countenan-  
ce, you will beholde the poore and  
rich present, of your deuoted ser-  
uant: poore in respect of that,  
which my small ability affordeth:  
but most rich in regarde of the  
thing it selfe, being a rare iewel  
worthy of any Christian Prince,  
and of none more, then your most  
excellent person. For to whom coul-  
de so heauenly a pearle, more iustly  
be presented, then to your royall  
Highnes: whose hart Gods grace so  
touched, that whē the glorious bea-  
mes of an earthly paradise, & new  
kingdome first saluted, it mounting  
aboue all corruptible creatures, and

# DEDICATORIE.

not complying in complements with  
this false flattering worlde, thought  
rather vpon the perpetuall plea-  
sure of the heauenly paradise, and  
that kingdome, which crowneeth  
Queenes with the diuine diademe  
of eternall glory. For I haue bene  
credibly enformed, how at that very  
tyme, in the middest of those mee-  
ting ioyes: and the very thronge of  
those terrestriall pleasures: you sent  
for out of England, such principall  
bookes of piety and deuotion, as we-  
re there to be founde. A zeale veri-  
ly commendable, in the person of a  
meaner fortune, admirable in the  
highnes of Princes, whose eyes  
vsually the vanishing vapors of ear-  
thly cōtent, doe with false reflexion  
dazel! & deceiue: but surpassing all

# THE EPISTLE

common conceipt, in such a  
*spring-tide* of the worlds flowing  
 felicity. God the inspirer of such  
 heauenly cogitations, continue  
 them with the fire of his diuine  
 grace, to the inflaming of your sou-  
 le with his loue, that you may with  
 encrease of spirit, walke forwarde  
 in that heauenly path, and goe  
 from vertue to vertue, vntill  
 the God of gods be seene in  
 Sion.

sal. 83.

Many alas be the allurements,  
 which carry many a mayne from  
 the following of Vertue, to the em-  
 bracing of Vice: from the sweete  
 seruice of Christ, to the sowre ser-  
 uitude of Belial: yet none are in  
 such daunger as Potentates and  
 Princes: whose flourishing fortunes,  
 and

# DEDICATORIE.

and transcendent soueraignty,  
commonly so bewitch the powers of  
the soule, that present pleasure pro=  
fered on all handes, is prosecuted  
with full saile: and future endlesse  
payne, the dreadfull dregges of de=  
lights enchaunting cupp, is not  
thought vpon, or els speedily bani=  
shed; not to disturbe the tyranny of  
false felicity. And that which is la=  
mentable, and deserueth an ocean  
of teares: whereas priuate persons,  
finde either friends that of charity  
doe, or enemies, that of malice will  
put them in minde of their errors  
and imperfections: only the eminent  
dignity of Princes are exempted,  
who meete with fewe friendes so  
faithfull, that in any spirituall ne=  
cessity whatsoeuer, list to apply any



# THE EPISTLE

*such charitable course, not to incur displeasure: and fawning foes to many, that with the pleasing venom of flattery, will be ready to christen any vice by the name of vertue, to gayne royall grace and fauour. Holy David though a man according to Gods hart, yet was his court haunted with such vermin, and his eares acquainted with the musicke of such Sirenes songs.*

*Psal. 118.  
v. 85.*

*The wicked (saith he) haue told me fables, but not as thy lawe. S. Iohn Baptist is not found in kinges houses, and the text of Potent persons shall suffre potent paynes, seldome soundeth in the Pallaces of Princes.*

*Sapienr.  
6. v. 7.*

*This being the dangerous estate of the worlds deartings, especially of  
kinges*

# DEDICATORIE.

kinges & Queenes: passing necessa-  
 ry it is, yf they desire frō the short  
 & variable pleasure of corruptible  
 crownes, to passe vnto the endlesse  
 and immutable glory of an everla-  
 sting kingdome, that they should  
 principally procure, such faithfull &  
 vertuous teachers, to instruct thē in  
 the way of truth and piety, of whō  
 no suspition can be had, that either  
 priuate interest causeth thē to spea-  
 ke to please: or any feare conceined,  
 that they vse silence not to offende:  
 such as be the spirituall bookes of  
 aunciēt and learned fathers, whose  
 liues for holy conuersatiō were gra-  
 tious in the eyes of men, and their  
 deathes for the sweete smell of ver-  
 tue, pretious in the sight of God.  
 For these be they, which (far  
 a 5 vnlike

## THE EPISTLE

*Unlike to many courting Chaplins,  
 that chaunt litle other euensonge  
 then in the pleasing tune of place-  
 bo) teach the way of truth, with-  
 out respect of persons: giuing the  
 same documents, to great and small:  
 and without all distinction of di-  
 gnity, powre wine and oile into the  
 woundes of our soules, launcing the  
 festered vlcers of obdurate and  
 seared consciences: and applying  
 comfortable lenitiues, and sweete  
 salues, to them that be of contrite  
 harts, of tender and timorous dis-  
 position.*

*For as much therefore as diuine  
 grace hath inspired into your soule,  
 that heauenly resolution, as to seeke  
 for such spirituall masters, as may  
 without all feare of erroneous di-  
 rection,*

# DEDICATORIE.

rection, guide you in the sea of this  
 worlde (where not only the surging  
 waues of aduersity, but much more  
 the swete gale of delighting prospo-  
 perity is dangerous) to the harbour  
 of true repose, and happy tranqui-  
 lity: to whom more worthily coulde  
 I present this rare iewel of glorious  
 Saint Gregories Dialogues, en-  
 treating of the miraculous liues of  
 diuers renowned Saints, then to the  
 Princely person of your Maiesty:  
 wherein you may beholde the faith  
 of the Primitiue Church, to which  
 by him our countrie was first couer-  
 ted: and in which so many Kinges  
 and Queenes your predecessours,  
 through the current of diuers hap-  
 py ages, gloriously ended their  
 dayes: wherein also you may finde so  
 a 6 many

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many heauenly lessons very delight-  
full to reade, and passing profitable  
to practise: viewe great numbers of  
familiar examples, of diuers holy  
persons: and see the comfortable en-  
des, sweete deathes, and soueraigne  
rewardes of Gods seruantes: ravis-  
hing our soules with the loue of  
Vertue, and drawing our thoughts,  
from the shorte, vncertayne, and  
false ioyes of this worlde, to the se-  
rious cogitation, of the eternall,  
permanent, and true delight of the  
worlde to come: and that in a most  
familiar, and pleasing manner, no  
griefe interposing it selfe, except it  
be that (which is to be wished) of  
true contrition for sinne: or els that  
which other busines bringeth, by  
drawing vs from so sweete con-  
uer-

# DEDICATORIE.

uerſation: or laſtly to ſee that the golden ſtreame of ſo diuine a diſcourſe, runneth not ſtill forwarde in an endleſſe channell.

As your royal diſpoſitiō to vertue, hath iuſtly deſerued the dedicatiō of this booke: ſo the loue of the author himſelfe bleſſed S. Gregory, not only to our cōuntry in general, but to your moſt excellēt perſō in particular, perſwadeth the ſame. For if the purple gluttō buried in hell, had care Luc. 16. v. 27. of his brethren, and praied for thē, moued thereūto of mere natural cōpaſſiō: how much more doth his ſoule raigning in heauē, inflamed with ſupernatural charity tēder the good of thē whō whiles he liued he loued ſo deereſly. Being vpon earth ſuch was his affectiō to our natiō, that by  
his



# THE EPISTLE

1. Theſ-  
ſal. 3. v. 9.

Lib. 9.  
Epiſt. 59.  
cap. 69.

*his paſtorall care it was turned  
to God from idols , to ſerue  
the liuing and true God : and  
being yet mortall he wrotte to Al-  
diberga , Queene of England,  
moſt kinde letters, encouraging hir  
by the example of Saint Helena  
(the glory of great Britayne) to la-  
bour the conuerſion of the kinge  
and his people , and therfore no  
queſtion, but liuing now in heauen,  
his charity to God being greater,  
his loue towarde vs is not leſſe: and  
conſequently no doubt can be made,  
but with farre more burning zeale,  
he doth ſollicitte in that celeſtiall  
court the cauſe of our country: and  
enioying him ſelfe immortall felici-  
ty , both deſireth and alſo labou-  
reth , the temporall and eternall  
happines*

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*happines of Queene Anne our  
most gracious Princes.*

*To these former reasons which  
especialllye gaue support to my fea-  
refull harte, this also was adioyned  
as no small inducement, to thincke  
that I was the first, that offered his  
labours to your most excellent Ma-  
iesty: for whereas diuers of diuers  
professions, haue directed their  
workes to our most dread Souera-  
igne, and one also to our younge  
Prince (your deere sonne, and the  
orient obiect of our countries ioye)  
so none at-all for ought that I can  
learne, much lesse that professeth  
the religion of S. Gregorie, hath  
hitherto presented any booke to  
your Princely person. Together  
with this alluring motiue concurred  
also*

# THE EPISTLE

also the very tyme it selfe of the  
newe yeare, dedicated by longe and  
laudable custome (descending to vs  
from our forefathers) to the giuing  
and receiuing of diuers giftes and  
presents.

Voutsafe therfore most noble  
Queene graciously to accept, among  
so many Princely giftes this small  
present, of Saintes liues (written a  
thownde yeares since, by the glo-  
rious Apostle of Englande, bles-  
sed Sainte Gregorie) inferior no  
question to any for temporal value,  
but yelding to none at all as I verily  
suppose in spirital and true estima-  
tion: to grace with the benigne bea-  
mes of your roiall countenance the-  
se my poore labours, published to  
the worldes viewe, vnder the pa-  
tronage

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tronage of your grations Highnes,  
 which your renoumed inclination to  
 vertue, and pious affection to spiri-  
 tuall bookes hath deserued: the loue  
 of S. Gregorie to our countrie,  
 and the Queenes of England,  
 hath allotted you: & my happy for-  
 tune to be the first in this kinde,  
 with the very consideration of the  
 tyme it selfe, hath iustlie consecra-  
 ted to your most excellent and wor-  
 thie person: and to cast a fauorable  
 eye vpon the first fruites of my syn-  
 cere and seruiceable affection,  
 which is such, that shoulde I men-  
 tion, worthily might I be suspected:  
 and yet verily hope, were it know-  
 ne, that it would neuer by Prince-  
 ly bountie be reiected. The newe  
 borne Sauour of the worlde, Christ  
 Iesus

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*Iesus, send you in earthly courte,  
both this and many happy newe yeares:  
and eternity of yeares, in the celestiall  
court of beauenne. The first of Ianuarie,  
1608.*

Your Maiesties most deuoted  
seruant, and daily orator.

P. VV.

T  
h  
fite  
direc  
stand  
our  
read  
there  
Mat  
princ  
mani  
crets  
and  
touch  
temm  
selues  
conter  
varier

TO THE COVERT  
TEOVS, AND VER-  
TVOVS CHRISTIAN READER:  
DESIROVS OF THAT KNOWLEDGE,  
which bringeth pleasure, and leadeth to true  
religion, piety, and deuotion.



HERE is no kinde of study  
(good Christian reader) that  
either generally so contenteth  
all humors, and fitteth all affe-  
ctions: or which bringeth such  
honest pleasure to the soule, and with so exqui-  
site knowledge, and necessary documents for the  
direction of a mans life, furnisheth our vnder-  
standing: or so forcibly and sweetly inclineth  
our wills to the pursuit of vertue, as doth the  
reading of a learned and holy history. Some  
there be that delight in the speculation of the  
Mathematicks: others otherwise addicted  
principally prize poetrye, and the study of hu-  
manity: some take no pleasure, but in the se-  
crets of philosophy, and Aphorismes of Galen:  
and others whose harts Gods grace hath more  
touched, rapt as it were with S. Paul, con- 2 Corint:  
temne all earthly thinges, and bestowe them 12.  
selues wholly in diuinitie, and the most pleasant  
contemplation of heauenly mysteries. Yet this  
variety of natures, and diuersity of desires, is  
euer



# THE PREFACE TO

*eu*er accompanied with this vnity, that all with  
*common* consent, commend the reading of his-  
*tories*, and in them finde singular recreation:  
 none almost being so simple, that can for any  
 difficulty reiect them, the subiect being so easy  
 and familiar: nor any so curious, that can con-  
 temne them, plenty of diuerse matters dra-  
 wing still forewarde, and with wonderful  
 pleasure rauishing the soule of man. This is  
 that study, which in prosperity delighteth: in  
 aduersity, bringeth comfort: when we are soli-  
 tarye, it is our companion: when in company, it  
 ministreth matter of talke, and excellent dis-  
 courses. This presenteth before our eyes, the fa-  
 ctes of former ages: and deliuereth the sundry  
 accidents of our time, to succeding posterity.  
 This by the fall of many, teacheth vs what to  
 feare: & by the aduancement of others for wor-  
 thy deedes, what to followe. This by the euents  
 of other mens actions, quickneth the witt, ripe-  
 neth the iudgement, & so purchaseth true wis-  
 dome, for the carriage of our life, & managing  
 all worldly affaires. This intertayneth all wits,  
 fitteth all fancies, and pleaseth all persons: with  
 this exercise, many we are out sundry troubles,  
 deceaue many melancholy passions: and the  
 mighty Monarch of the world Assuerus, pas-  
 sed ouer the tedious night, which gaue no sleepe  
 to his heauy eyes, as holy scripture reporteth.

If this great commodity and pleasure, be rea-

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ped by the Decades of Titus Liuius: the paralleled lines of Plutarch, or the Chronicles of our owne country: what treasure of true delight, and what singular profit, shall an Ecclesiastical history, especially intreating of the liues of holy men, and Saints of Gods church, bring to a true christian harte, that loueth God, and preferreth the goode of his owne soule, before all the vaine pleasure, and transitory pelfe, of this flattering false worlde? For who can doubt, but that so far as heauen is distant from earth: & the immortall soule excelleth the corruptible body: so great difference there is, betwixt a prophane and a sacred history: that intreating of thinges belonging to this life, this handling those, which auail to life euerlasting: that describing the temporall warres of Monarches and Princes, the sacking of cities, the slaughter of men, the triumphes of conquerors: this describing the spirituall battles of the soule, the voluntary forsaking of all temporal preferment, riches, and earthly pleasures, the vertuous liues, and happy endes of holy men, and the triumphant crownes of martirs, who sacrificed their bodies for the name of Christ, and washed Apocal. 7. their robes, and made them white v. 14. in the bloude of the lambe: that, out of sundry prudent obseruations, giuing vs occasiō, to gather many politick notes, & morall lessons, for the ordering of our life, in this vale of misery: this

## THE PREFACE TO

with diuine documents, and examples of Gods seruants., informing vs, how to arriue to the toppe of all perfection, and as it were with the arcke of Noe, to escape the vast deluge of sinne, which ouerfloweth the worlde, and safely to arriue at the mountaynes of the heauenly

Genes. 8. Armenia .

v. 4.

These being the pleasant fruits, and sweete flowers, which the caelestiall garden of Saint liues doth yeld: in vaine I think it (goode Reader) further to commende this booke of S. Gregories Dialogues, which now in our english tongue I present to thy viewre: thy soule haply desiring as much to enioy the conuersation thereof, as euer did the olde Patriarch Iacob, to see his sonne Ioseph: Absalon, to come vnto the presence of his sather Dauid: or the kinges of the earth, to behould the face of Salomon: yet for thy better instruction, and more to inflame thee, I can not but add a worde or two. Thou shalt therefore vnderstand, that this booke hath in auncient tymes, bene so highly esteemed, and thought so necessary, that great Prelats and Princes, though otherwise charged with the waight of their gouernment, and occupied with the continuall floure of newe busines: yet were they so inamored with this precious pearle, and so much desired that the sight thereof, might be sett vpon a candle-stick.

Genes.

cap. 45.

v. 28.

2.Reg. 14

cap. 14.

v. 32.

2.Paralip.

cap. 9.

v. 23.

# THE READER.

ke, for the profite of others, that they found spare time, to translate it into the language of their owne country. Pope Zachary a Gracian borne, who liued about an hundred and fourty yeares after that blessed Doctor, for the benefit of the East church, did turne it into the greke tongue. And here in our country, king Alfrede seauen hundred yeares agoe, either trāslated it him selfe, or els as Ingulphus writeth, caused it by the holy Bishoppe of Worcester, Werfredus, to be translated into the Saxon tongue: so highly was this worcke esteemed in former ages, and thought so necessary for the goode of Christian people. Wherefore seing continuance of time, hath not abased the dignity thereof, but rather made it more venerable, and of greater authority: no lesse reason, nay far more, haue we to embrace it, then our forefathers had: and that not only in respect of vertuous life, none as I thinke making any doubt; but that we are many degrees inferiour to them (synne neuer so tyrannizing, as in these vnhappy dayes of ours) but especiallie in respect of faith, and true religion: whereof they had none or litle nede, and we most of all: seing we be fallen into the latter dayes, in which as our Sauour saith many false prophets shall rise and seduce many: and as the Apostle foretolde, men will not beare found

Genebrard. in his Chronicle.

In his history.

Math. 24.  
v. 12.

## THE PREFACE TO

found religion, but according to their owne delires, heape to them selues masters: and as experience teacheth, newe religions dayly spring vp and multiply: and therefore great reason we haue, carefully to looke vnto our selues, that we suffer not shipwrake about the faith, and perish vpon the mutable sandes, of late inuentions. For auoyding of which perill, what pilot more cunning can we desire, in the tempestuous sea, and surging waues of these diuerse opinions, to conduct vs to the secure harbour of the auncient, catholicke, and Apostolick church, then blessed S. Gregory? For if we wish an indifferent iudge, and one that was long before we fell at variance: he is so auncient, that he liued a thousand yeares agoe, and so by common computation within the compasse of the primatiue church. If we seeke for vertue, he was therein so rare, that both in his life tyme, he was had in great reuerence, and after his death honoured for a Saint. If we desire learning, he is so excellent, that he is reputed for one of the fower principall doctors of the church, and worthily surnamed the Greate, and generally so famous, that with his praise the earth is full, and his glory aboue the heauens.

S. Iohn Damascene, a doctor of the greke church, who liued not long after his time,  
giueth

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giueth him this commendation. Prodeat in  
 medum Gregorius Dialogus, &c. Let  
 Gregory (*quoth he*) that wrote the  
 booke of Dialogues, Bishop of the el-  
 der Rome, be brought forth: a man as  
 all knowe, that was notable and re-  
 nowned, both for holinesse of life, and  
 learning: who had as men report,  
 when he was at the holy mysteries, an  
 heauenly and diuine Angell present  
 with him in that sacred action. Hodo-  
 rus also Bishop of Seuill in Spaine, profe-  
 cuteth his praises in this manner. Gregorius  
 Papa Romanus, &c. Gregory pope of  
 Rome, Bishop of the Apostolicke sea,  
 full of compunction, of the feare of  
 God, and for humility most admirable:  
 and so endued through the grace of  
 the holy Ghost, with the light of  
 knowledge, that neither in our dayes,  
 nor in former tymes, there was euer  
 any doctor his equall. And the Councell of  
 Toledo, in this manner extollet him. Bles-  
 sed Pope Gregory, honorable both for  
 merit of life, and worthily almost to  
 be preferred before all, for his morall  
 discourses. To conclude, such as desire more  
 herein, I referre them to our dere countryman  
 venerable Bede, that liued within lesse then  
 one

Orat. de  
 defunctis

De descrip-  
 torib. ec-  
 clesiasti-  
 cis cap.  
 27.

Toletan.  
 3. can. 2.



# THE PREFACE TO

one hundred yeares after him, (as is euident out of the two last chapters of his history, translated into our english tongue) who in that saide story of our countries conuersion, maketh a briefer reherfall of his learned works, among which this of his Dialogues is also mentioned. There also he calleth him, holy Pope Gregory, and the Apostle of our country: and recounteth many of his notable acts, of piety and religion: and diuerse zealous labours, employed for Christ and his church: which for breuity sake, I willingly passe ouer with silence.

Neither haue only Catholicke fathers and counsels, had this reuerent opinion of blessed Pope Gregory: but Protestants also, iudge him worthy of honour, and commendation.

Among many to name two or three. Master Iewell, sometime of Salisbury, thinketh him so sound for religion, that for credit of his cause he thus cryeth out. O Gregory: O Leo: O Austen &c. Yf we be deceiued, you haue deceiued vs. Thomas Bell also, so magnifieth this father, that he vouchsafeth him, of this honorable title. Saint Gregory (quoth he) surnamed the great, the holy and learned Bishoppe of Rome. And master Coper, not long since of Winchester, in his Chronicle intreating of the conuersion of our country from Idolatry, and Paganisme,

Lib. 2.  
cap. 1.

In his  
challeng-  
ing ser-  
mon.

Suruey  
pag. 187.

In his  
Chroni-  
cle, in the  
y<sup>e</sup>are of

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*usine*, to the faith of Christ, writteth thus. Gregory sent Austen, Melitus, and Iohn, with other godly and well learned men, to preach the christian faith to the Angles: which were first received, of Ethelbert king of kent: whom they conuerted to the faith, with diuers of his people. Finally his memory is continued in the church of England, and himselfe enrolld in the callendar for a Saint in heauen: and I verily thinke, fewe Protestants yet so far waded in malice, that they dare condemne him of false doctrine, and heresy: or without blushing affirme him for infidelity to be damned in hell.

our Lor-  
 de 599:  
 See also  
 his Di-  
 tionarij  
 in the  
 worde  
 Augu-  
 stinus.

This being so, what better vmpiere in this cause can be had then he? what arbiter more indifferent to tell vs what religion florished, not only in his time, but also in the ages precedent? and so consequently, which is the true faith of Iesus Christ? For by common confession, what religion was in those pure times, by holy men taught, beleued, and practised, is that, which the only bogottē Sonne, brought from the bosome of his Father: that which the Apostles, planted in the world, and registred in the writings of the newe testament: and that, which euery one, that desireth to come to heauen, ought with his hart firmly to embrace, and in his life sincerely

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and constantly to followe, and professe. Reade then and peruse ouer these his Dialogues, and yf thou findest in them, the platforme of that faith, which the Protestants preach, confidently in Gods name followe it: for it can not be false, which the holy Fathers in the pure time of the primitiue church taught: nor disagreeing with sacred scriptures, which venerable antiquity practised. But yf on the contrary, plaine euidence shall conuince, that a Abbies, and Nunneries, were then vsuall: that the solitary life of b Eremitis, and Anchorets, was knowne to Christians: that c religious men, ware a different habit, from secular people: that d young children, were admitted into Abbeies and trained vp for a religious life: that e religious men, obserued monasticall pouerty, according to their rule: that it was f damnable, for virgins consecrated to God, to marry: that g Ecclesiasticall persons, dedicated themselves to chastity, and after holy orders, were bounde to forsake the carnall company of their former wives: that h the Saints in heauen, knowe our prayers: that i inuocation of Saints k Pilgrimage and visiting of holy places, l reuerent reseruinge and translation of relickes, were then in practise: m that they also wroughte miracles: n that churches were then hallowed: that they were also o dedicated to the honour of Saints

and

a Pag. 11.  
116. 385.  
b Pag. 390  
426. 445.  
c Pag. 28.  
238. 385.  
330.  
d Pag. 135  
18.  
e Pag. 500  
f Pag. 239  
278.  
291. 385.  
g Pag. 220  
379.  
h Pag. 197  
i Pag. 43.  
68. 188.  
338.  
k Pag. 44.  
86. 145.  
266. 371.  
l Pag. 74.  
300. 307.

# THE READER.

and that p holy dayes were likewise instituted, *m* Pag. 197. 258.  
 for their memory and due veneration: that the *1* 264. 280.  
 q signe of the holy crosse, hath force to driue *n* Pag. 300  
 away deuils, and worke miracles: that r holy *o* Pag. 74.  
 water was had in deuotion: that s all sinnes *i* 131. 328.  
 were not mortall and damnable, but some small *p* Pag. 65.  
 and veniall: that the t fire of Purgatory was *q* Pag. 11.  
 then taught and beleued: that the u sacrifice *7* 79. 109.  
 of the holy masse, was highly esteemed: that it *2* 18. 280.  
 was x auailable for saichfull soules departed: *4* 59.  
 yea that y trentalles of Masses, were not then *r* Pag. 83.  
 strange or vnknowne to Christian people: That *3* 8.  
 the z reall presence was confessed: that the a *s* Pag. 465  
 Sacrament was reserved: that b burning lam- *1* Pag. 464  
 pes for reuerence, were kept in the church: *5* 03.  
 that c S. Peter was reputed Prince of the *n* Pag. 65.  
 Apostles: and his successour the Bishop of Ro- *2* 13. 301.  
 me, d superior ouer other Bishops: that Christs *4* 32. 505.  
 seruants might e meritt vpon earth, and that *x* Pag. 165  
 according to the variety of goode works in this *4* 99. 506.  
 life, f diuersity of rewardes was founde in the *5* 09.  
 next. If thou doesst finde I say as thou shalt fin- *y* Pag. 503  
 de, these and such like articles so much detested *z* Pag. 213  
 of Protestants, so highly embraced of all Catholicks, *5* 10.  
 to haue bene current in these golde ages, beleued *a* Pag. 325  
 of S. Gregory, & his predecessors: then what *b* Pag. 186  
 doubt can be made, which religio is most true, *2* 58.  
 and of euery good Christian to be followed? *c* Pag. 92.  
 Here it may be, that some to the discredit *2* 66.  
 of an- *d* pag. 467  
 f pag. 274  
 402.

# THE PREFACE TO

of antiquity, and disgrace of S. Gregory, will say, that the stories reported in his booke be incredible: and many miracles seme vitterly void of all truth. But answere is sone returned, that the authority of him that wrote them, and the testimonies before alleadged, of Catholicks and Protestants, in commendation of the author, be of far more waight to iustify his relation, then the light and vaine suspition of any, to call the booke in question. To this may be added, that seing S. Gregory, was a man of great learning, and had by reason of his high place, the best kinde of intelligence, easily coulde he not be deceaued: and being besides of great vertue and holines, neuer wolde he willingly deceiue others. Nay to free vs from all feare of any suspition, him selfe was so carefull of truth, that being about to write this booke, of the miraculous lines and deathes of Italian Saints, inuited thereunto by the vertuous importunity of his familiar friends, he directed his letters to others, for certaine information therein: as namely to Maximinianus, Bishoppe of Syracusis in Sicilie: to whom he wrote touching this matter, in these very wordes. My brethren that liue familiarly with me, do enforce me by all meanes, brie fly to commit vnto writing, some miracles of those fathers, which we haue heard done

Lib. 2.  
epist. 50.  
cap. 89.  
indict. II.

done in Italy. For the effecting whereof, I stande in very great nede of your charitable assistance: to witt, that you woulde signify vnto me such thinges, as come to your memory, or it hath bene your chance to knowe. For I remember well, that you tolde me some thinges, concerning Abbot Nonnosus, who liued nere vnto Anastasius of Pentumis, which I haue quite forgotten. Wherefore I desire you, to write vnto me both that, and whatsoeuer els you knowe of like quality, and spedily to sende them, vnlesse you determine to be here shortly your selfe in person.

See lib. 1.  
cap 7.

*This was the great care, and singular circumspection, which he vsed in this heauenly busynes: by reason whereof, he was the better able to performe that thinge, which abundantly he hath done, and that is, diligently to sett downe howe, and by what meanes, he came to the particularities, of whatsoeuer in his Dialogues he reporteth: a greater thinge then which, to giue credit to his writings, none can be deuised: and therefore those that will doubtfully descant of his stories; will hardly euer beleue any, further then shall please their owne humor: for a more certayne, and sure course can not be deuised: neither do I remember, the like*



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to haue bene so obserued of any other auncient  
 histriographers whatsoeuer. And surely, those  
 which be so captious, as to controll what fitteth  
 not their fancy, woulde I make no doubt, as  
 liberally speake their pleasure, (as in truth so-  
 me in like cases haue) and deliuer their quicke  
 censure, against many stories, no lesse strange  
 then any reported by S. Gregory, who yet  
 when they shall vnderstand, from whence they  
 be taken, must of necessity vaine bonnet, con-  
 demne them selues for too lauish of tongue, or  
 desperately fall to gracelesse infidelity or Atheis-  
 me. For example: tell them that there was a  
 certayne barren woman, which receiued a  
 message from God by an Angell, concerning  
 the bringing forth of a sonne, who should be  
 consecrated to God from his infancy: which fal-  
 ling out accordingly, and he comming to mans  
 estate, slewe, him selfe alone, with the iawe  
 bone of an asse, many hundreds of his enemies  
 that sett vpon him: and afterward being pas-  
 sing thirsty, and in great extremity for lacke  
 of water, he prayed to God, and suddainly a  
 fountaine sprung out of one of the great  
 teeth of the saide iawe bone: by means whe-  
 reof he was refreshed; and recovered his for-  
 mer strength. Tell this story, I say, to many  
 Protestantes, that knowe not with what in-  
 fallible

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thority, is not commendable, but an argument of ignorance or great leuity: so to be so straight laced, as not to credit that, which is published by them that be of knowne antiquity, learning, and vertue, and haue besides vsed all those meanes, which mans witt can deuise, is passing in- iurious to Godes Saints, openeth the gate to the vtter deniall of all monuments of antiqui- ty, and all stories of former times whatsoeuer, and is in very truth (not to say more) a plaine demonstration, at least of a cauilling com- plexion.

For more light of that which hath bene saide, let vs a litle descend to somewhat in particular. S. Gregory in this thrid booke, Cap. 15. telleth how an holy monke called Floren- tius, liued a solitary life, whose cell vpon a ti- me, was enuironed with a huge number of sna- kes, which yet God at the prayers of his ser- uant, destroyed with a tempest, and after ward by his diuine prouidence, caused to be caried away by a great multitude of birds. The story by some, may be thought ridiculous, and altoge- ther incredible, and perchance, not many in all his booke more improbable: yet no reason, ouer- hastily to censure so worthy a man, as the re- porter was, to feede our owne foolish fancy: more zealous of Gods glory I thinke we be not, then he was, nor more sharpe of iudgement, to

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discerne betwixt truth and falschoode, nor yet more religious to auoide fabulous relations: why then should we be so captious, or curious, as to doubt of that, whereof he made no scruple at all? Doth he not also note, by what meanes he came to the knowledge thereof, which was not by any vncertayne rumor, or flying tale, but from the mouth (as him selfe saith) of a vertuous and faithfull Priest called Sanctulus, who dwelt in the same prouince of Valeria, where Florentius also led his life, and where the foresaide miracle happened. By all which who seeth not, that none can, with any colour of reason, quarrell at the truth of his narration. And, that Gods pleasure vouchsafeth sometymes, in such small thinges as these, to shew his power, for the honour of his seruants, we learne out of holy scripture. For not only a small pece of ground, as in this our case, nor an whole towne or prouince, but almost all the country of Egypt was pestered with frogges, and the face of the earth so couered with locusts, that they did consume and spoile all herbes, and fruits of trees: which yet at the intercession of Moises, were all by a westerne winde cast into the sea, so that not one remayned in all that lande.

And not only in Gods word, but also in our owne chronicles, and that yet fresh in memory, we reade of as prodigious a thinge, concerning mice and owles: as that which S. Gregory

Exod.  
cap. 8.  
and cap.  
10.

# THE READER.

fallible authority it is backed, and a man had  
 nede of a broade backe, to bare the frumpes  
 and scosses which they will loade vpon him,  
 for giuing credit to such an olde wiuers tale:  
 and yet in fine, their chekes must confesse  
 their incredulous folly, yf any christian bloud  
 be left, when they shall know, that it is  
 recorded by the holy Ghost in sacred scriptu- Ind.cap.  
 re. The like affections will they shewe, and 13. and  
 the same liberty of speech will they vse, to cap. 15.  
 heare, that at the commandement of an holy Iosue  
 man, the sunne did stoppe his course and for cap. 10.  
 some time stode still: that the iron heade v. 12.  
 of an hatchet, was made by an other, to as-  
 cende of it selfe from the bottome of the wa- 4 Reg. 6.  
 ter, and to swimme in the toppe: that a v. 6.  
 great seruant of God, did many hundreds  
 of yeares after his death, appeare in body to Math. 17.  
 an other, and talke with him in the presen- v. 3.  
 ce of diuers: that there were two famous and  
 holy preachers, which wrought such wonder-  
 full miracles, that the very shadowe of the Act. 5.  
 one, cured all sicke persons, ouer whom it passed: v. 15.  
 and the napkins of the other, brought from Act. 19.  
 his body, healed diseases, and dispossessed de- v. 12.  
 uils. These and such like, be as strange,  
 and far more incredible, then any repor-  
 ted in this booke, and therefore will they

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*as quickly be reiecte*d* for fables of many, that heare them, vntill they vnderstand that Gods worde doth giue them authority.*

*If then such miracles as these, find credit at the Protestants handes: why shoulde they contemne those here mentioned, being in them selues no more strange or improbable: especially our Sauour him selfe hauing made this promise, to his Church. Amen Amen I say to you, he that beleueth in me, the workes that I do he also shall do, and greater then these shall he do: which S. Chrisostome, in an whole booke against the Pagans, writeth to haue bene fullfilled, not only in Peters shadowe, & Pauls garments, which as we reade in the Acts of the Apostles, healed infirmities: but also by the relicks and monuments of Saints, and namely of S. Babilas, of whom he there intreateth. Seing then we finde, such wonderfull thinges wrought in the time of the olde testament, and in the Gospell by our Sauour, as that the very touching of the hemme of his garment, cured infirmities: and him selfe assureth vs that such as beleued in him, should worke greater, what reason is there, to discredit those thinges, that are reported by auncient, holy, and learned men: for as to beleue vncertayne legendes, and apocriphall stuffe, not commended to vs by any sufficient authority,*

Ioan. 14.  
v. 12.

Lib. de  
Babila  
Martiri.

Act. 19.  
v. 12.

Math. 14.  
v. 36.

## THE READER.

full satisfaction, to any indifferent and moderate man, that rather desireth truth for the saving of his soule, then to contend in wordes, not to lose the victory. Yet for a more clere demonstration of our faith, and to shew, that what religion S. Gregory speaketh of, was also long before his dayes generally taught, and receiued: I haue to the ende of this booke, adioyned an other small treatise taken out of the most famous and renowned doctour of Gods Church glorious S. Augustine, who liued two hundred yeares before the other: the contents whereof shall declare, that the faith of his dayes, was in these very points, which the Protestants condemne for most abhominable, the very selfe same which S. Gregory taught, and we now professe and mainetayne: and that so plainly, and perspicuously, as none shall deny it, that haue so much conscience, that their tongue can truly report what their harts do thinke: so that no doubt can be made, but that it was our religion which the Aposiles planted in the world: and consequently, that which hath from them descended vnto vs, by the continuall succession of Pastors and Doctors, as we can plentifully shew out of diuers histories, and the notable monuments of approoued antiquity. Much more concerning this matter might be saide, but a Preface giueth not scope  
to large



THE PREFACE TO  
to large discourses: hereafter Gods grace assi-  
sting me, I intende more plentifully and exactly  
to intreate of this subiect.

Lib. 4.  
cap. 14.  
pag. 385.

Before I conclude, I cannot but lightly touch  
one pointe which in reading, may somewhat  
trouble such as be not of learning, nor beaten  
in matters of controuersie. And it is concerning  
one Seruulus registred in this booke for a  
Sainte, who albeit he knewe neuer a letter in  
the booke, yet did he cause the worde of God to  
be readd vnto him, and did much profit therein:  
which fact of his, may seme to some to controull  
the custome of the Catholicke church, that nei-  
ther liketh, nor alloweth, the promiscuall rea-  
ding of the scriptures by ignorant vulgar people.  
But the endes of this difficultie are so open, that  
the knot is some loosed. For the Church neuer  
forbad the scripture in the three learned ton-  
gues, of the Latin, Greke, & Hebrew: & ther-  
fore the Latin being the vulgar language in  
Rome, where Seruulus liued, (thoughe som-  
what decayed by the mixture of forraigne in-  
undation) lawfully might he doe that, which by  
no lawe was then forbidden. But suppose it had  
bene a vulgar translation, yet certaine it is,  
that the text was sincere, and not fashioned  
by certaine vpstart teachers to fitt that reli-  
gion, which most pleased the ytching eares of  
their

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*telleth of snakes and birds. The strange accident, is by Stowe thus sett dourne. About hallowtide last past, in the marshes of dansey hūdred, in a place called Southminster, in the country of Essex, a strange thinge happened: there suddenly appeared an infinite multitude of mice, which ouerwhelming the whole earth in the saide marshes, did sheare & gnawe the grasse by the rootes, spoiling & tainting the same, with their venomous teeth, in such sort, that the cattel which grased thereon were smittē, with a murrin, & died thereof: which vermin by pollicy of man could not be destroied, till at lēgth it came to passe, that there flocked together, all about the same marshes, such a number of owles, as al the shire was not able to yelde, wherby the marshholders, were shortly deliuered from the vexation of the saide mice. Having then the like miracle recorded in scripture, which no christian can deny: and an other accident as wonderfull, though haply without any miracle at all, which fell out in our owne dayes: shall we be yet for all this, so wedd to our owne will, or peruersely settled in opinion, as to be- lieue these, and to discredite the other: and in plaine termes, without all reason admit*

Anno  
Domini  
1581. Re-  
gni Eli-  
zab. 23.

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what wee like , and reiect what wee please.  
This indeede may be the humor , of some ex-  
trauagant conceipt: but neuer can be the reso-  
lution, of a sober and staide iudgement .

But what do I dispute in a matter so clere,  
as though the authority of one only S. Gre-  
gory , were not of more waight, to discharge  
him from falshoode, then the empty wordes of  
thousandes , that nowe liue to impeach him of  
that crime. Yet let vs graunt a thinge not to be  
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thinges reported in his booke, which is vnreaso-  
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which is incredible : nay that they be all false  
and fables, which is monstrous and intollerable:  
yet this being admitted, of necessity for all that,  
graunted it must be, that all those pointes of re-  
ligion before mentioned , as praier to Saints:  
praier for the deade: visitation of relickes: and  
the rest , were then belieued, and practised  
throughout the worlde : for otherwise , how  
coule he haue spoken of them so familiarly, yf  
no such thinges had then bene in vse , which is  
sufficient to proue the antiquity of our reli-  
gion , and that it was the currant doctrine of  
the primatiue Church , which is the principall  
and maine pointe , that I intended now to  
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What hath bene saide , I hope may yelde  
full

# THE READER.

their newe disciples nor inuenimed with the  
deadly drugges, of hereticall inuention, as the  
translations of our aduersaries english Bibles  
be (not to speake of any other) as any that  
please, may sone finde in the Rhemes Testa-  
ment of the latter edition, straight after the  
Preface, in a speciall table made for that pur-  
pose: and none can be ignorant, when as his  
Maiesty in the Conference at Hampton  
courte openly censured them all for corrupt  
and that of Geneva for the worst of all:  
whereupon order was giuen for a newe  
translation as the worlde knoweth. This being  
so, in what a lamentable state haue those bene  
(and still be, the same booke yet remayning)  
which these many yeares past thinking to ha-  
ue tasted the holisome waters of Gods worde,  
leading into life euertlasting, haue on the con-  
trarie druncke the filthie puddles of corrupt  
translations, that infect the soule, with the  
vttter perill of eternall damnation. No mo-  
ther that tendereth her children, woulde suf-  
fre them to be present at that dinner, in which  
thouche she knewe very well, that there were  
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yet verie pregnant suffitions she also had,  
that some one or two (she knewe not  
which) were dressed with a dramine of poison.

And

Printed  
at An-  
tuerp.  
1600.  
See the  
Confe-  
rence  
pag 46.

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And shall the Church of God like a mercilesse & cruell stepdame permitt her children to feede vpon that soode, which thoughte of it selfe it be neuer so soueraigne, cordiall, and angelicall: yet she knoweth, and that not by suspicious collections, but experimentall demonstrations, that it is intersprinkled with many distilled drop-pes of poison not killing the corruptible carcas-se, but vtterlye destroying the immortal soule? God forbidde.

Besides all this I do not finde, that in those daies there was any such prohibition enacted against vulgar translations: no such necessitie then occurring, which might moue the gouernours of the Church, to make any such lawe, men in those tymes generally proceedinge, with more discretion and moderation. But the licentiousnes of latter times hath herein bene so exorbitant, that requisite it was, the precipitate headlines of mens vnbridled affections, shoulde be restrained, and curbed by the seueritie of lawe. So in old tyme, not only fasting, but also watching in the Church vpon the Eues of principall feastes, was with greate deuotion obserued: and Vigilantius the hereticke, about that very pointe, taxed by the famous doctor S. Hieron: yet the greate abuses, which latter tymes brought forth, caused that custome to be quite abandoned: for God hath left that  
authoritie

Contra  
Vigilant.

## THE READER.

authoritie with his Church, in such matters as these, to commande or forbidde, as the varietie of tymes and edification of mens soules shoulde require.

Lastly, neuer did the Church so forbidde vulgar translations, that they might no manner of waies in priuate be readde of lay people: for euene in these our daies, they be founde generally in all languages translated by Catholickes, and may be readde of those, that haue licence, which is easily graunted to such, as are knowne to be of staide iudgement, and humilitie, and likely to reade them with spirituall profit to their soules, yea in those countries, which be not infested with the late doctrine of Protestants: marry where that infection rangeth, the reason of reading is more apparant, and consequently the libertie more enlarged. This being so, the fact of Seruulus giueth no shelter of refuge to the vnruly practise of our tymes, both because the scripture readde to him, was in the Latin tongue, which neuer any laue interdicted: and though it had bene in an other vulgar language yet was it not tainted with the leuin of hereticall noueltie, against which kinde of Bibles in those daies, I suppose no prohibiting decree can be produced and though there coulde, yet not so strict, but that deuoute people and of an humble spirit.

might

# THE PREFACE TO

might haue them with licence, especially such a one as Scruius was, who as S. Gregorie reporteth, vsed therein the helpe of religious people. Were men in these daies endowed with his spirit, and the scriptures sincerely translated, this question would be sone determined. But alas we are fallen into these tymes, in which newe masters with extreme boldnes, haue corrupted both the sacred text it selfe, and the vnlearned of either sex be mounted to so highe a pitch of presumption, and so addicted to the suggestion of the priuate spirit, that they neuer blushe to censure & contrary both fathers & Councils: by reason whereof newe faithes be daily forged, and vspeakeable blasphemies, haue bene broached: some oppugning the incarnation of the sonne of God: some denying his diuinitie: & others with infernal inspiration, aduancing the selues, I know not to what participatio of Christ, and diuine dignitie: which being so, can any maruaile, or iustly cōplaine, that either such infectious translations be forbidē, or the outrageous lies of such vnrule spirits be restrained? An other doubt also which may occur is that fearefull punishment, which befell a certaine gentlewoman present at a processio, in which the relikes of the blessed martir S. Sebastian were translated, for the dedication of a newe oratorie: for as S. Gregorie saith, not abstai-

ning

Anabap-  
tistes  
burnt. in  
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the 17.  
yeare of  
Queene  
Elizab.  
Hāmond,  
Ket, and  
Cole,  
burnt at  
Norwich  
Hacker,  
with his  
prophets.  
Lib. 1.  
cap. 10.  
pag. 74.

ming  
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herein

# THE READER.

ming the night before from her husbände, she  
 was there by a deuile possessed: by which it  
 shoud seeme, that she committed therein a  
 greiuous synne. This lamentable accident, be-  
 cause it may breede some scruple in those that  
 be of a timorous and goode conscience, when  
 they are to receiue the holy communion, I haue  
 thought goode briefly to speake thereof. Cer-  
 tayne therfore it is, that it is goode counsell for  
 married folke, at such holy times to refrayne,  
 (as the Israelites did at the receiuing of the Exod. 19.  
 Lure) that they may be the better disposed for v. 25.  
 so heauenly a bancket: and that sometyme like-  
 wise a veniall synne may be committed, espe-  
 cially by the partie demanding that coniugall  
 durye: so according to the resolution of holy and  
 learned men, no synne at all may be incurred,  
 and verie hardly a mortall, except it be either  
 done in contempt of God, or the holy cyme,  
 which malice is not almost imaginable amonge  
 Catholickes: or els against our conscience: for to  
 do any thing though be otherwise indifferent or  
 neuer so goode, against our conscience, is accom-  
 pained alwaies with synne more or lesse: which 4. dist. 32.  
 was the error of this woman mentioned by S. 9. vnica  
 Gregorie, as S. Thomas Aquinas affir- 21. 5. quest  
 meth, & other learned mē following him teach 2. ad pr.  
 & maynetaine. If any desire further instructiō Sancher  
 herein, let them in the feare of God, cōsult with lib 9. de  
 their Matrimō.  
disput. 22.

THE PREFACE TO  
their learned vertuous and discrete spiritual  
fathers.

Now to make an ende, I reserre the gentle  
Reader to the diuine communication and most  
pleasant conferences, that passed betwixt S.  
Gregorie, and Peter his Deacon: Voutsafe  
them I beseeche thee of audience, and no que-  
stion but thou wilt saye, that they are more  
to be desired then golde & many pre-  
tious stones, and more swete then the  
hony and the honny combe: and that in  
this small booke, be more rich treasures and  
rare spices containned, then euer kinge Eze-  
chias shewed to the embassadors of Babi-  
lon: gardins more fuller of delighe for the  
soule to solace it selfe, then euer were the vy-  
neyards of Engaddi: and to conclude, varie-  
tie of most excellent and sacred stories, far  
more pleasaunt to the eare, then euer was  
bewtifull to the eye, the Paradise of God,  
or Egypt to them that come into  
Segor.

Psal. 18.

4. Reg.  
20.

Cant. 1.

Genes.  
cap. 13.

P. W.

FAVLTES TO BE COR-  
RECTED IN SOME COPIES.

Pag. 1. lin. 20. reade cap. 39.

Pag. 16. lin. 11. reade since.



# THE CHAPTERS OF THE FIRST BOOKE.

1. **O**F Honoratus, Abbote of the monasterie of Funda.
2. Of Libertinus, Prior of the same Abbey.
3. OF a monke, that was gardiner to the same Abbey.
4. Of Equitius, Abbote in the prouince of Valeria.
5. Of Constantius, clerke of S. Steuens church.
6. Of Marcellinus, Bishoppe of Ancona.
7. Of Nonnosus, Prior of the Abley in Mount Soracte.
8. Of Anastasius, Abbote of the monasterie called Suppentonia.
9. Of Bonifacius, Bishoppe of the citie of Tuderti.
10. Of Fortunatus, Bishoppe of the citie of Tudertin.
11. Of Martirius, a Monke in the prouince of Valeria.
12. Of Seuerus, a Priest in the same prouince.



# THE DIALOGVES OF S. GREGORIE

THE GREATE POPE OF  
Rome.

*The first Booke.*

**B**EINGE vpon a certayne daye too muche ouercharged with the troubles of worldelye busynes, in which oftentimes men are enforced to do more then of dutye they are bounde: I retired my selfe, into a solitarye place, verye fitt for a sad and melancholy disposition: where each discontentment and dislike cōcerninge suche secular affaires, mighte plainly shewe them selues, and all thinges that vsually bringe greife mustered together, mighte frelye be presented before myne eies: in whiche place after that I had satt a longe while, in much silence and great sor-

A rowe

rowe of soule, at lengthe *Peter* my deere sonne and deacon came vnto me, a man whom from his yonger yeres I had alwaies loued most intierelye, and vsed him for my companion in the studye of sacred scripture: who seing me drowned in such a dompe of sorrowe, spake vnto me in this manner: what is the matter? or what bad newes haue you heard? for certaine I am, that some extraordinarye sadnes doth nowe afflict your mynde. To whom I returned this answer. *ô Peter*, the grieve wich continually I endure is vnto me both olde, and newe: olde throughe common vse, and newe by daily encreasinge. For myne vnhappye soule wounded with worldly busines doth nowe call to mynde, in what state it was, when I liued in myne Abbeye, & howe then it was superior to all earthly matters, far aboue all transitory and corruptible pelfe, howe it did vsuallie thincke vpon nothinge but heauenlie thinges: and thoughe it was enclosed in mortal bodye, yet did it by contemplation

plation passe far beyonde earthly boundes, and penetrat to the very height of heauene: and as for death, the memorye wherof is almost to all men grieuous, that it did loue and desire, as the ende of all miserye, the rewarde of her labors, and the very entraunce to an euerlastinge and blessed life. But nowe by reason of my pastoral charge, my pore soule is enforced to endure the burden of secular mens busines, & after so excellent and swete a kinde of rest, defiled it is with the dust of worldlye conuersation: and when it doth at the request of others, attende to outward affaires, no question but it returneth backe, far lesse fitt to thincke vpon thole that be inward, spiritual, and heauenly: Wherfor at this present do I meditat what I suffer, and consider what my soule hath lost: and the memorye of my former losse, doth make that more grieuous which I do nowe endure: For do you not beholde at this present, howe I am tossed with the waues of this wicked world, and see the shipp of

#### 4 THE DIALOGUES

my soule beaten with the storms of a terrible tempest: and therfor whē I remēber my former state of life I cā not but sighe to looke backe, & cast myne eies vpon the forsaken shore.

And that which doth yet greiue me more is, bycause I see my selfe so carried away amayne with the boisterous blastes of this troblesom worlde, that I can not nowe scarce beholde the porte from whence I did first hoise saile: for such be the downefalles of our soule, that first it loseth that goodnes and vertue, which before it possessed: yet so, that it doth still remember what it hath lost: but afterwarde, carried awaye more and more, and strayinge further from the pathe of vertue, it cōmeth at lenghte to that passe, that it doth not so muche as keepe in mynde, what before it did daily practise: & so in conclusion, it falleth out as I said before, that saylinge further on, we go at length so far, that we do not so muche as once beholde the swete harbor of quiet & peace from whence we first sett forth. Somety-  
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me also my sorrowe is encreased, by remembringe the liues of certaine notable mē, who with their whole soule did vtterlye forsake and abādōne this wicked worlde: whose highe perfectiō when I beholde, I can not also but see myne owne infirmities and imperfection: verye many of whom, did in a contemplatiue, & retired kinde of life much please God: and least by dealing with transitory busines they mighte haue decaied in vertue, Gods goodenes voutsafed to fre thē from the troubles & affaires of this wretched worlde. But that which I haue nowe saide will be far more plaine, and the better perceiued, yf the residue of my speche be dialogue wise distinguished, by setting downe each of our names, you askinge what you shal thincke conuenient, & I by answer, giuing satisfaction to such questiōs as you shall demande at my handes.

*Peter.*

I do not remember any in Italye, that haue bene verye famous for vertue: and therfor ignorant I



6 THE DIALOGVES

am, who they be, that comparinge  
your life to theres, yowe shoulde be  
so muche inflamed to imitate their  
steppes: for althoughe I make no  
doubte but that there haue bene  
many goode men, yet do I verily  
thincke that none of the wroughte  
any miracles, or at least they haue  
bene hitherto so buried in silence  
that whether any suche thing hath  
bene done or no, not any one man  
can tell.

*Gregorye.*

Yf I sholde Peter but report on-  
lye those thinges, wich my self  
alone haue vnderstoode by the  
relation of vertuous and credible  
persons: or els learned by my selfe,  
concerninge the life and miracles of  
perfect and holy men, I sholde so-  
ner in myne opinion lacke daye to  
talke in, then matter to speake of.

*Peter.*

Desirous I am, that yowe wolde  
vouchsafe, to make me partaker of  
some of them: and not to thincke  
much

much, yf vpon so goode an occasion,  
 you interrupt your other studie of  
 interpretinge the scripture, because  
 no lesse edification doth growe by  
 the relation of miracles: For as by  
 the exposition of that, we learne ho-  
 we vertue is to be founde and kepte:  
 so by recountinge the miracles of  
 holy mē, we knowe how that wich  
 is founde out and possessed, is decla-  
 red and made manifest to the worl-  
 de. And some there are that be soner  
 moued to the loue of God by ver-  
 tuous examples then by godly ser-  
 mons: and oftē tymes by the liues of  
 holy fathers, the heart doth reape a  
 double commoditie: for yf by compa-  
 ring of his owne life with theirs, he  
 findeth him selfe inflamed with the  
 loue of heauen, althoughe before he  
 had haply a goode opinion of him  
 selfe yet seing nowe howe far  
 others do excell him, he becommeth  
 also more humble, and is broughte  
 to haue a more lowly conceipte of  
 his owne actions and vertue.

*The profite  
 of saintes  
 liu. s.*

Gregory.

Such thinges as venerable and holy men haue tolde me, I will now without any further delay make you partaker of, and that following the example of sacred scripture: for sure I am that *S. Luke* and *S. Marcke* learned that gospel which they wrot, not by sighte, but by the relation of others: yet lest any in reading sholde haue occasiō to doubt whether such thinges as I write be true or no, I will sett dovvne by vvhat meanes and of vvhom I haue learned them: yet in some of them yow haue to knovv that I remember not all the particulars but only the matter: in other some both the matter and also the vvordes. And besides yf I sholde haue bene so curious as to haue kept in mynde each mans particular vvordes, many vttered after the countrie manner, vvoulde haue made the stile of my discourse nothinge handsome nor semelye. That story vvch I meane first to begin vvith, I had by the report  
of pas-

OF S. GREGORIE. 9

of passinge reuerent men & of great  
yeres.

OF HONORATVS, ABBOT  
of the monastery of Funda.

CHAPTER I.

**I**N tymes past one *Venantius* a no-  
ble man, had a liuinge in the coun-  
trye of *Samnium*: the farmer vvh-  
ereof had a sonne called *Honoratus*,  
vvhofrom his verye childehode by  
the vertue of abstinence did thirste *Abstin-*  
after the ioyes of heauene: and as in *ce.*  
other thinges he leadan holy life,  
and refrained from all idle talke, so  
did he muche, as I saide before, sub-  
due his bodye by meanes of absti-  
nence. His parentes vpon a certaine  
daye had inuited theire neighbours  
to a banquet vvhich consilted alto-  
gether of fleshe, vvhwhereof bycau-  
se for the loue of mortification  
he refused to eate, his father and  
mother began to laughe at him,  
vvilling him to fall to that vvhich  
they had, for can vve (quoth they)  
get yovve any fishe here in these

A 5 moun-

mountains, (for in that place they vsed some tymes to heare of fishe but seldom to see any) But whiles they were thus iestinge, and mocking at there sonne, suddainly they lacked water: where vpon a seruauant with a wodden bucket (as the manner is there) went to the well to fetch some: into which as he was a drawinge, a fishe entred in, which vpon his returne, together with the water he powred forth before them all: And the fish was so greate, that it serued *Honoratus* very well for all that daye: At this strange chance all were stroken in admiration, and his parentes abstained now from further scoffinge at his vertue, and begun to haue him in reuerence for his abstinence, whom before for that very cause they did mocke and scorne: and by this means, the fishe broughte miraculouflye from the well discharged Gods seruauant from that shame, which he had endured, throughe there vnciuil iesting. *Honoratus* proceeding forward in vertue, at lenghte was made free by  
the

the foresaid Lorde *Venantius*: and  
 afterwarde in that place, wich is cal-  
 led *Funda* he builde an Abbeye, whe-  
 rein he was the father almost of  
 two hundred monckes: and he liued  
 in so great holines that he gaue goo-  
 de exáple to all the countrie roun-  
 de aboute. Vpon a certaine daye, it  
 fell so out, that a stone of an huge  
 greatnes wich was digged out of the  
 mountaine that hunge ouer the  
 toppe of his Abbeye tumbled dow-  
 ne by the side of the hil, threatninge  
 bothe the ruine of the house and  
 the death of all the moncks within: *The signe*  
 which danger the holy man seinge *of the*  
 readye to com vpon them, called *croffe.*  
 often vpon the name of Christe, and  
 puttinge forth his righte hande ma-  
 de against it the signe of the croffe,  
 and by that meanes did he staye it,  
 and pynne it fast to the side of that  
 steepe hill: which thing *Laurence* a  
 religious man affirmeth to be most  
 true, And by cause it founde not the-  
 re any place vpon which it mighte  
 rest, it hangeth at this tyme in such  
 sorte, that all which nowe looke



12 THE DIALOGUES  
vpon it , do verily thincke that it  
vvolde continually fall.

*Peter.*

I suppose so notable a man as he  
vvas, and vvho aftervvarde became  
master to so many scollers, had him  
selfe some excellent teacher of  
vvhom he vvas instructed.

*Gregory.*

I neuer hearde that he vvas scol-  
ler to any : but the grace of the  
holy Ghost is not tied to any layve.  
The vsuall custome of vertuous men  
is , that none shoulde take vpon  
him to rule , vvho first , hath not  
learned to obey : nor to cōmand that  
obedience to his subiects , vvhicke  
before he hath not giuen to his ovv-  
ne superiors . Yet some there be  
vvhicke are so invvardly taughte by  
the doctrine of Gods holy spirit,  
that althoughe they haue no man to  
instruct them outvvardlye , yet do  
they not vvant the direction of an  
invvarde teacher : vvhicke liber-  
tye of life notvvithstandinge is  
not

not to be taken for an example by such as be vveake and infirme, least vvhiles each one doth in like manner presume to be full of the holy Ghost, and contemne to learne of anye, they become them selues erroneous masters. But that soule vvhich is full of Gods holy spirit, hath for prooffe thereof most euident signes, to vvitt the other vertues, & especially humilitie, both vvhich yf they do perfectlye meete in one soule, apparant it is, that they be testimonies of the presence of heavenly grace. And so vve reade not, that *Iohn Baptist*, had any master, nor yet that *Christ* vvho by his corporall presence taughte his Apostles tooke him in amongst the number of his other disciples, but voutsafed to instruct him in vvardlye, and left him as it vv ere in the sight of the vvorld to his ovvn libertye. So *Moses* likewise vv as taughte in the vvildernes, and learned by the Angell, vvhat God gaue him in charge, vv which by meanes of any mortal man he knevve not:

not: but these thinges as before hath bene saide, are of weakelinges to be reuerenced, and not by any meanes to be followed.

*Peter.*

I like very well of your opinion: yet I beleche yowe to tell me, whether so notable a father as he was, lefte not some scholler behind him, that did imitate his masters steppes.

O F LIBERTINVS PRIOR

*of the same Abbey.*

CHAPTER II.

*Gregory.*

**T**He reuerent man *Libertinus* who in the tyme of *Totilas* kinge of the *Gothes*, was Prior of the same Abbey of *Funda*, was broughte vp and taughte by him: of whom albeit the certaine reporte of passinge many, hath made his sondrye vertues knowne to the worlde, yet the foresaide religious man *Lawrence*, who

who still liueth and that tyme had verie familiar acquaintance with him, hath often told me many thinges, whereof some fewe which now com to my minde I will here sett downe. In the same prouince of *Samnium*, as *Libertinus* was in his iorneye about busines of the Abbey: it fell so out, that *Darida*, captaine of the *Gothes* with his armye met him, by whose soldiars the man of God was throwne from his horse: which iniurye he takinge verye patientlye offered them also his whipp, saying: Take this, that yowe may make him the better to go: & hauing saide so, he betoke him selfe to his praier. The army marched on very fast, and quickly came to the riuer called *Fulturnus*, where they began to beate there horses both with their lances, and also to spurr them, till the blode came, and all this to make them take the water: but yet no beating nor spurring, colde enforce the forward: for they were as much afraide to enter the riuer as thoughe it had bene som depe downefall. At lengthe  
when

vvhē they vvere all vvearied vvith beating one amongest the rest saide, that the reason vvhy they vvere thus punished vvas, for takinge a-vvay the horse from Gods seruauunt : vvherevpon returninge straight waies backe, they foude *Libertinus* prostrat at his praiers : and calling vpon him to rise, and take his horse: he bad them goe on a Gods name saying, that he needed him not, but for all that they alighted & sett him perforce vpon his ovne beast and so in all hast departed, and returning backe to the riuer they passed ouer so quickly as though in the channell there had bene no water at all: and so it fell out that Goddes seruauunt hauinge restitution made him of his one horse, that all the soldiars came likewise to enioye the vse of their owne.

At the same tyme one *Buccellinus* entred *Campania* with an army of Frenche men, and bycause it was commonly saide, that the Abbey in which the holy man liued, had great store of monye, the Frenche men very gredy of so good a booty came

thither, and with raging mindes went into his oratory (where he lay prostrat at his praiers) seekinge and cryinge out for *Libertinus*: and a strange thinge it was, for thoughte they came in & stumbled vpon him, yet colde they not see him, and so deceiued throughe their owne blindenes awaye thy departed as empty as they came.

At an other tyme likewise vpon busines of the monasterye, at the commandement of the Abbote who succeded his master *Honoratus*, he toke his iorneye to *Rauenna*. And for the great loue which he bare to venerable *Honoratus*, alwaies did he beare about him in his bosome, one of his stockinges. Being in his waye it fel Relicker.  
so out that a certaine woman was carryig the corps of her deade sōne: who no soner sawe the seruauant of god but for the loue of her childe she laide holde vpon his bridle, protesting with a solemne oathe, that he shoulde not departe, before he had raised vper deade sōne. The holy mā not acquainted with so straunge a miracle,  
was



was much affraide to heare her make such a request, and willinge to haue gott away, yet seinge no means how to effect his desir, greatly did he doubt what was best to be done: Here it is worth the noting to consider what a conflict he had in his soule: humility and the mothers pietye struinge together: feare to presume vpon so vnusuall a miracle, & grieve not to helpe the desolat mother: at length, to the greater glorye of God, piety and compassion ouercam that vertuous soule, which therformay trutlie be called inuincible, bycause it did yelde and was conquered: for a vertuous soule it had not bene, yf piety and compassion had not ouercom it: wherfor lightinge from his horse, he fell vpon his knees, lift vp his handes to heauene, drew the stockinge out of his bosome, laide it vpon the brest of the dead corpes: and beholde whiles he was at his praers, the soule of the childe returned into the body, which he perceiuinge, toke it by the hande and deliuered it aliue to his

OF S. GREGORIE. 19  
ro his sorrowfull mother, and so  
went on the rest of his iorny.

*Peter.*

What is to be saide in this case? for  
was it the merite of *Honoratus*, or the  
praiers of *Libertinus* that wroughte  
this miracle?

*Gregorye.*

In the worckinge of so notable a  
miracle, together with the faith of  
the woman, the vertue of both did  
concurr: and therfor in myne opi-  
nion, *Libertinus* had power to raise  
vp that deade childe, because he had  
learned to trust more vpon the ver-  
tue of his master then his owne: for  
when he laide his stocking vpon the  
chilles brest, no doubt but he *Saintes*  
thought, that his soule did obtaine *in heauen*  
that, for which he did the praye. For *pray for*  
we reade the like of *Heliseus*, who car- *vs.*  
ryinge his masters cloake, and com- *4. reg. 2.*  
minge to the riuer of *Iordane*, stroke  
the waters once, and yet diuided  
them not: but when straighte after  
he saide, *Where is now the god of Helias?*  
and

and then strooke the riuer with the same cloake, he made a waye open for him selfe to passe throughe: Whereby you perceiue *Peter* how muchie humility auaileth for the workinge of miracles, for then the merit of the master, had force to do that which he desired, whē he called vpon his name: and when with humilitie he did submitt him selfe to his master, he wroughte the same miracle which his master had done before him.

*Peter.*

I am well pleased with your answer: but is there I praye yowe any thinge els of him yet remayninge, which may serue for our edificatio.

*Gregory.*

Surely there is, yt there be yet any that list to imitate so notable an example: for I make no doubt, but that the patience of so worthie a man did far excell all his signes and miracles, as yowe shall now heare. Vpon a certaine daye the Abbot, who succeded *Honoratus*, fell so pitifully out with  
vene-

venerable *Libertinus*, that he strooke him with his fistes : and bycause he coulde finde neuer a staffe, vp he tooke a foote stole and with that did so strike his heade & his face, that they both swelled and became black and blewe . Being thus vnreasonably beaten , without giuinge any wordes , he went quietly to bed . The next daye, he was to go forth about busines of the Abbey, & therfor whē mattins were ended , he came to his Abbotes beds side , and humbly demanded of him leaue . The Abbot knowinge howe greatye all did honor and loue him , supposed that he wolde for the former iniury haue forsaken the Abbey : and therfor he asked him , whether he ment to goe, to whom he answered: Father (quoth he) there is a certaine matter concerninge the Abbey to be handled, where I must nedes be, for yesterdaye I promised to come , and therfor I am determined to trauail thither. Then the Abbot consideringe from the bottom of his harte , his owne austeritie and hard dealinge:  
and

and the humility and meeknes of *Libertinus*, suddainly leapt out of his bed, gat holde of his feete, confessed that he had sinned, & done wickedlye, in presuminge to offer vnto so goode and worthie a man, so cruell and contumelious an iniurye. *Libertinus* on the contrarye, prostrat vpon the earth, fel downe at his feete, attributinge all that he had suffered, not to any cruelty of his, but to his owne synnes and demerites. And by this means, the Abbot was brought to great meekenes: and the humility of the scoller, becam a teacher to the master. Going afterwarde abroad about the foresaide busines of the Abbey, many gentlemen of his acquaintance that had him in greate reuerence much maruailed, and diligently enquired, by what means he cam by such a swolne and blacke face, to whom he answered: Yesterday quoth he at eueninge for punishmēt of my sinns I mett with a foote stole, and gat this blowe, which ye see: And thus the holy mā preseruinge both truthe in his soule  
and

and the honor of his master, did neither bewraye the faulte of his father, nor yet incurred the sinne of lyeinge .

*Peter .*

Had not so venerable a man as this *Libertinus* was, of whom yowe haue tolde so many miracles, and strange thinges, in so great a conuent, some that did imitat his holy life and vertues.

OF A CERTAINE MONCKE,  
*that was gardiner to the same  
Abbeye .*

### CHAPTER III.

*Gregory.*

**F**elix called also *Coruus*, one who yowe knowe verye well, and who not longe since was Prior of the same Abbeye, tolde me diuers verie strange thinges, som of which I wil passe ouer with silence, because I hasten to other, but one there is which by no meanes I can omitt. This it was.

In the



In the same Abbey there liued a certaine moncke very vertuous who was the gardiner. A theife likewise there was, that vsed to clyme ouer the hedge & so to steale away the wortes. The holy man seing that he did sett many which afterward he colde not finde, and perceiuinge that some were trodden downe, and other stolne awaye, walked rounde about the gardaine to finde the place where the theife came in, which when he had found, by chaunce also as he was there he lighte vpon a snake, which he willed to followe him, and bringing him to the place where the theife entred, gaue him this charge: In the name of IESVS (quoth he) I command thee to keepe this passage, and not to suffer any theife to come in: Wherevpon the snake forthwith, obeying his commandement, laid it selfe a crosse in the waye, and the monke returned to his cell. Afterwarde in the heate of the daye when all the monckes were at rest, the theife according to his custome, came thither and as he

was

was clyming ouer the hedge and had put one leg on the other side, suddenlye he sawe the snake, whiche stopped the waye, and for feare falling backward, he leste his foote hanginge there by the shoe vpon a stake, & so he hunge with his heade downewarde, vntil the returne of the gardiner: who comming at his vsuall hower, founde the theife hanginge there in the hedge, whom when he sawe, he spake thus to the snake: God bethancked, thou hast done what I bad the, and therfor go nowe thy waye: vpon which licence, the snake by and by departed. Then commynge to the theife, he spake thus vnto him. What meaneth this goode brother, God hath deliuered yowe as you see into myne handes: why haue you bene so bold as so often to robb away the labor of the monckes?, and speakinge thus, he loosed his foote, without doinge him any harme, willing him also to follovv him, vvho broughte him to the gardin gate and gaue him those vvortes vvwhich he desired to haue

B stolne,

26 THE DIALOGVES OF  
stolne, spcaking also to him in svve-  
te manner after this sorte. Goe your  
waye, and steale no more, but vwhen  
yowe haue need, come hither to me,  
& vvhat sintfully yovv vvoulde take,  
that vvill I vvillinglye bestovve  
vpon yovve for Gods sake.

*Peter.*

I haue hitherto as I novve per-  
ceiue, liued in an error: for neuer did  
I thincke, that there had bene any  
holy men in *Italie* vvich had  
vvrought miracles.

OF *EQUITIVS* ABBOT IN THE  
*prouince of Valeria.*

### CHAPTER IIII.

*Gregory.*

**B**Y the relation of venerable *For-*  
*tunatus*, Abbot of the monasterye  
vvich is called *Ciceroes* bathe, and  
also of other reuerent men, I haue  
come to the knowvledge of that  
vvich novve I meane to tell yowe.  
There vvvas a passinge holy man  
called *Equitius*, dvvellinge in the  
pro-

prouince of *Valeria*, vvho for his vertuous life, vvvas in great admiration vvith all men, vvith vvhom *Fortunatus* vvvas familiarlye acquainted. This *Equitius* by realon of his greate holines of life, vvvas the father and gouernor of many Abbeis in that Prouince. In his yonger yeres, many and fore carnall tentations he endured, which made him more feruent and diligent in praiers and to perseuere continually in that holy exercise, which he did, crauing most instantly of God to afforde him some remedye. Lyuing in that manner, it fell so out, that in vision vpon a certaine nighte he sawe an Angell come vnto him, who made him an eunuch, and so deliuered him from all those carnall motions in such sort that neuer after he felt any more, as thoughe he had not bene any man at all. Trusting now vpon this great grace receiued by the speciall goodenes of God, as before he was a gouerner of men, so afterwarde he toke charge likewise of we men, and yet for all that, did he continually

28 THE DIALOGUES OF  
admonishe his scollers not easily to  
credit them selues herein, nor to fol-  
lowe his example, nor yet to trust  
vpon that gifte, which they had not  
in them selues, least it turned to the-  
ire owne ruine and destruction.

*Monckes  
apparel  
different  
from o-  
thers.*

At such tyme as diuers witches  
were here in this city of Rome ap-  
prehended: one *Basilus* that was a prin-  
cipall man in that wicked arte, put  
vpon him the habit of a moncke, and  
so fled away to *Valeria*: and commin-  
ge to the reuerent Bishop of the city  
of *Amirtin*, he desired his helpe that he  
wold for the goode of his soule com-  
mende him to Abbot *Equitius*. The  
Bishop went with him to the Ab-  
bey, where he made sute to the ser-  
uant of God, that he wolde vouch-  
safe to receiue into his conuent that  
moncke which he broughte, whom  
so sone as the holy man behelde, he  
saide to the Bishop. This man good  
brother. (quoth he) whom yowe  
commende vnto me, semeth in my-  
ne cies to be a deuill, and not any  
moncke: whereunto the Bishop re-  
plied & saide, that he sought excuses  
not to graunt his petition: Not so

quoth the seruant of God, but I do  
 denounce him to be suche a one as I  
 see him, and because, yow shall not  
 thincke that I will be disobedient,  
 what yowe commande, I will per-  
 forme: Wherevpon he was receiued  
 into the Abbeye. Not many daies af-  
 ter, Gods seruant trauailed far of to  
 preache vnto the people in the coun-  
 trye: after whose departure, it fell  
 out, that in the monasterye of vir-  
 gins, which was vnder his charge,  
 one of them which in respect of her  
 corruptible carcasce semed bewtiful,  
 fel into an ague, to be afflicted with  
 fore fittes, and not so much to speake  
 as pitifully to cry out in this manner  
 I shal dy forthwith, vnles *Basilus* com  
 vnto me, & by his skill in phisick re-  
 store me to my health. But in the ab-  
 sence of their father, none of the mō-  
 kes durst presume to enter into the  
 monastery of virgins, much lesse was  
 he permitted, that was yet but a no-  
 uice, & whose life & cōuersation was  
 not knowē to the rest of the brethrē.  
 A messenger therfor with all speede  
 was dispatched to the seruant of  
 God *Equitius*, to let him vnderstande



30 THE DIALOGUES OF  
how suche a Nun was fallen into a  
terrible burninge ague , and how  
she did earnestly desire to be visited  
of *Basilus*: which newes so sone as  
the holy man did heare , in an anger  
he smiled and saide, did I not saye be-  
fore hand that this companion was  
a deuill and not a moncke? goe your  
waies and turne him out of the Ab-  
beye: and as for the virgin that is so  
sicke of a feuer, take no further care,  
for hereafter it shall not troble her  
any more, nor she make any further  
inquisitiō after *Basilus*. The moncke  
that was the messenger returninge  
backe, vnderstode that the Nunne  
was at that very howre restored to  
her health , in which the seruant of  
God *Equitius* , far distant, affirmed  
that she sholde, no question but by  
speciall miracle, like to the example  
of our Sauour , who beinge desired  
to visit the sonne of a Lorde, did by  
his only worde restore him to his  
health, so that the father at his retur-  
ne knewe his sonne to be restored to  
life at that verye howre in which he  
hearde so much from the mouth of  
truth

*Ioan. 4.*

truth it selfe. The monckes puttinge  
theire fathers commandement in  
execution, turned *Basilins* out of the  
Abbeye, who beinge so expulſed did  
often ſaye, that he had by his incan-  
tations hanged *Equitius* his cell in the  
aire, and yet that he coldenot hurt  
any of his monckes: This wretch  
not longe after in this citie of *Rome*  
throughe the zeale of goode people  
for his wickednes was burnt, and ſo  
ended his life.

Vpon a certaine daye, one of the  
Nunnes of the ſame monaſterye,  
goinge into the gardin ſawe a letti-  
ce that liked her, and forgettinge to  
bлеſſe it before with the ſigne of the  
croſſe, greedily did ſhe eate it: where  
vpon ſhe was ſuddainly poſſeſſed  
with the deuill, fell downe to the  
grounde, and was pitifully tormen-  
ted: worde in all haſt was carried to  
*Equitius*, deſiring him quickly to vi-  
ſit the afflicted woman, and to helpe  
her with his praiers: who ſo ſone as  
he came into the gardin, the deuill  
that was entred, began by her ton-  
gue as it were to excuſe him ſelfe

*The ſigne  
of the croſſe  
uſed in  
bleſſings.*

32 THE DIALOGUES OF  
layinge: what haue I done? what ha-  
ue I done? I was sitting there vpon  
the lettice, and she came and did ear-  
ne: But the man of God in great  
zeale commanded him to departe,  
and not to tarry any longer in the  
seruant of almighty God, who  
straight waies went out, not presu-  
minge any more to touche her.

A certaine noble man likewise  
called *Felix*, of the prouince of *Nursia*  
father to *Castorius*, who nowe dwel-  
leth here with vs in *Rome*, vnderstan-  
dinge that *Equitius* had not receiued  
holy orders, and yet that he did visit  
many places, & preache vnto diuers,  
vpon a day very boldly went and  
asked him, howe he durst presume to  
preach, nor hauing receiued holy  
orders, nor yet licence of the Bishop  
of *Rome*, vnder whom he did live:  
vpon which demande, the holy  
man being thus compelled; gaue him  
to vnderstande by what means he  
had obtayned licens to preache;  
speaking thus vnto him. What you  
say vnto me, my selfe haue seriously  
thought vpon: but on a certaine  
nighte,

S. GREGORIE. BOKE I. 33

nighte, a yonge man in vision stode  
by me, and touched my tongue  
with such an instrument, as theie vse  
in letting of blode, sayinge: Beholde  
I haue put my worde into thy  
mouth, goe thy way & preache. And  
since that daye thoughe I wolde,  
I can not but talke of God.

*Peter.*

Desirous I am to knowe, what  
manner of life he ledd, who is  
saide to haue receiued such giftes at  
Gods hande.

*Gregory.*

The worcke *Peter* procedeth of  
the gifte, and not the gifte from the  
worcke, otherwise grace were not  
grace; for Goddes giftes do go  
before all worckes of ours, althou-  
ghe the gifts by the worckes which  
followe do encrease: but to the end  
that your maye vnderstande what  
life he led, which was knowne to  
the reuerent man *Albinus* Bishop of  
*Reatino*: and many there be yet  
alive, which mighte very well

*Grace en-  
creaseth  
by good  
workes.*

B 5 remember

34 THE DIALOGUES OF  
remember the same. But what do  
yowe seeke for further wordkes,  
whē as his purity of life, was anſwe-  
rable to his diligence in preaching?  
for ſuch a zeale to ſaue ſoules had  
inflamed his harte, that albeir he had  
the charge of many monasteries, yet  
did he diligently trauaile vpp and  
downe and viſit churches, townes,  
villages, and particular mens hou-  
ſes, and all this, to ſtirr vp the hartes  
of his auditors to the loue of hea-  
uently ioyes. The apparell which he  
ware was ſo baſe, and contemptible;  
that ſuch as knewe him not, wolde  
haue thoughte ſcorne ſo much as to  
haue ſaluted him, though him ſelfe  
had firſt offered that courteſye. And  
whether ſo euer he went, his man-  
ner was to ride, but that vpon the  
moſt forlorne beaſt which coulde be  
founde, his bridle was but an halter,  
his ſaddle no better thē plaine ſhepes  
ſkinnes, His bookes, of diu nity we-  
re putt into leather bagges, & thoſe  
he did carry him ſelfe, ſome hanging  
on the righte ſide of his horſe, and  
ſome vpon the leſte: and to what  
place

place so ouer he came, he did so open the fountains of iacred scripture, that he watered theire ioules with the heauenly dewe of his sermons: Whose grace in preaching was so great, that the same thereof came euen to *Rome* it selfe: and as the tongues of flatterers doe with theire glorious wordes kill the soules of such as giue them the hearinge; at the same tyme, some of the Roman clergy did in flatteringe sorte complaine vnto the Bishoppe of this Apostolique sea, sayinge, what manner of rusticall companion is this, that hath taken vpon him authority to preache, and being without learning, presumeth to vsurpe vnto him selfe the office of our Apostolical Lorde? wherfor yf it pleate yow, let him be sent for before your prelence, that he may tast of the seuerity of ecclesiasticall discipline: And as it falleth out, that he which hath much busines, is overcome sometyme by flattery, yf that pleasing venime be not speedily dispatched from the soule, at the perswasion of his clergy the Pope gaue



36 THE DIALOGUES OF  
his consent that he sholde be sent  
for to *Rome*, to vnderstande what  
talent and gifte he had receiued from  
God, and so one *Iulianus* who af-  
terwarde was made Bishop of *Sa-*  
*binum* was sent, hauing yet com-  
maundement giuen him to bringe  
him vp with great honor, to theend  
that the seruauent of God, mighte not  
thereby sustaine any iniury or de-  
triment in his fame: who to gratifie  
the Popes clergie, went in post to  
the Abbey, and finding there in his  
absence, certaine antiquaries wri-  
tinge, demanded of them for the  
Abbot, who tolde him, that he was  
in the valley at the bottom of the  
Abbey mowinge of haye: *Iulian* had  
a man very proude and stubborn, &  
suche a one, that he colde scarce rule  
him: This man he sent in all hast  
for the Abbot, who in an angrie  
mode went his way, and comminge  
quickly into the medowe where be-  
holdinge all that were there cut-  
tinge of grasse, he demanded, which  
of them was *Equitius*: and when they  
shewed

shewed him where he was, being yet far of he fel into a great feare, and became therewith so fainte, that he colde scarce goe vpon his legges: trembling in that manner he came to the man of God, and humbly bowinge downe his heade, he embraced his knees and kissed them, tellinge him, that his master was desirous to speake with him. After Goddes seruauunt had saluted him againe, he willed him to take vp some of the grasse, and to carry it home for their horse, and I will (quoth he) straighte waies come, when I haue dispatched this little worke which remaineth.

In this meane time *Iulianus* much maruailed what the matter was, why his man tarried so longe, and seinge him at length to come laden with grasse vpon his necke, in great rage he cried out to him saying, Sirrha, what meaneth this, I sent yow to fetch me the Abbot, and not to bringe meate for myne horse. Sir quoth his man he  
will

38 THE DIALOGUES OF  
will come to yowe by and by : and  
forthwith the mā of God cam in ba-  
se apparrell and a paier of shoes bea-  
ten full of nailes , caryinge his fitte  
vpon his necke and beinge yet far  
of, his man tolde him, that he was the  
Abbot . So sone as *Iulianus* behelde  
him attired in that base sorte, he con-  
temned him , and deuised with him  
felse howe to speake vnto him in  
the most crosse and crooked manner  
he coulde. But when Gods seruau<sup>t</sup>  
drewenighe, such an intollerable  
feare came vpon *Iulianus* that he  
fell a tremblinge , and his tongue so  
faltred , that he coulde scarce deliuer  
the messag for which he came. whe-  
revpon he fell downe at his feete,  
and desired that he wolde voutsaie  
to praye for him : and withall gaue  
him to vnderstande, that his Aposto-  
lical father the Pope was desirous  
to see him . Vpon the receipte of  
which newes the venerable man  
*Equitius* , gaue almightie God most  
hartie thāckes sayinge , that heauēly  
grace had visited him by meanes of  
the highest Bishoppe : and straighte

*The Pope,  
highest  
bishop.*

Wales

waies he called for some of his mōckes, commandinge horse to be made ready in all halt: but *Iulianus* wearye of his iornye tolde him, that he coulde not trauaile so sone, but of necessitye must rest him selfe that nighte: I am very sorie for that quoth the holy mā, for yf we goe not to day, to morrowe we shall not, and thus by reason of the others wearines, he vvas enforced that nighte to remayne in the Abbeye. The next morninge about the dayvning of the daye came a post vvith a tired horse bringing letters to *Iulianus*, commanding him not to presume to molest or to drayve the ieruauant of God out of his monasterye. And vvhen he required the reason of this counter-commande, the messenger tolde him that the next nighte after his departure, the Pope vvas terribly frightened in a vision, for presuminge to iend for the man of God. vvherevpon *Iulian*<sup>o</sup> risinge suddainly out of his bedde, and commendinge him selfe to the venerable mans prayers spake thus vnto him. Our father desireth  
you

40 THE DIALOGUES OF  
you not to trouble your selfe any  
further, but to stay in your mona-  
stery: which when Gods seruau<sup>t</sup>  
hearde, very sory he was and saide,  
did not I tel you, that yf we did not  
sett forward on our iorny by and  
by, that afterwarde we sholde not?  
Then vpon charity he entertained  
his messenger a little while with  
him in his Cloister, and thoughe by  
all means he refused, yet he enforced  
vpō him a reward for the paines he  
had taken. See therfor *Peter* how  
God doth preserue and keepe them,  
who in this life do contemne them  
selues and how they are secretly ho-  
nored of the citizens in heauen, who  
are not ashamed outwardly to be litle  
esteemed in this worlde: and on the  
contrary, in the sighte of God they  
be of no accounte, who in the cies of  
theire owne friends and neyghbours  
do swell through desire of vaine glo-  
rye. And therfor our Sauour Christ  
who was truth it selfe saide to  
certaine: *Tow are they that iustisye*  
*your selues before men, but God knoweth*  
*your hartes, for that whiche is highe*  
*to men*

*LUC. 16.*

to men is abhominable in the sighte  
of God.

*Peter.*

I maruayle very muche howe  
so great a Bishopp colde be deceiued  
in to worthy a man.

*Gregory.*

VVhy do you maruaile *Peter*? for  
the reason why we are deceiued is,  
bycause we be men: what? haue  
yow forgotten how *David* who  
vsually had the spirit of prophecy  
pronounced sentence against inno-  
cent *Miphiboseh* the sonne of *Ionathas* 2. Reg. ca. 16. and  
when he gaue credit to the lyinge cap. 12.  
words of his seruaunt *Siba*? which  
thing notwithstanding bycause it  
was done by *David*, we both belieue  
to be iust in the secret iudgement  
of God, and yet by humane reason  
howe it was iust we can not per-  
ceiue: what maruaile then is it, if  
we that be not prophers, be some  
tymes by lyinge tongues abused,  
and otherwise transported, then  
charity



42 THE DIALOGUES OF  
charity and iustice vvolde: for it is  
muche to be considered, that euery  
Bishoppe hath his minde troubled  
vvith a vvorlde of busines, and it can  
not be, vvhen the mind is distracted  
about many thinges, but that it is the  
lesse able sufficientlye to examin  
those that be particular, & so muche  
the soner is he deceiued in some spe-  
ciall case, by howe much he is bu-  
sied vvith the multitude of many.

*Peter.*

It is most true that yowe saye.

*Gregory.*

But I must not passe ouer with si-  
lence, that which the reuerent man  
*Valentinus*, sometye myne abbot tol-  
de me concerninge *Equitius*. For he  
saide, that his bodye beinge buried in  
the oratorye of *S. Laurence* the martir,  
a certaine countrie man, set vpon  
his graue a chest full of wheate, lit-  
tle cōsideringe or respectinge howe  
worthie and notable a man laye  
there buried: Wherevpon suddainlye  
a miraculous whirlewinde came &  
ouer-

*Churches  
dedicated  
to Sain-  
tes.*

ouerthrewe that chest and cast it far  
of, all other thinges remayninge still  
in theire former places: by which all  
did plainely perceiue, of what worth  
and merit that man was, whose bo-  
dye laye there buried.

To this must I also add an other  
thinge, which I hearde of venerable  
*Fortunatus*, a man that doth much  
please me for his yeres, life, & simpli-  
citye. At suche tyme as the Lom-  
bardes cam into the prouince of *Va-*  
*leria*; the monckes of the monastery  
of the reuerent man *Equitius* fled  
from thence into the oratorie, to the  
holy mans sepulchre, into which pla-  
ce the cruell men entringe, they be-  
gan by violence to pull the monckes  
forth, either to torment them, or els  
with theire swordes to kill them.  
Amongest whom one fighthed and  
for very bitter grieve, cried out. Alas  
alas holy *Equitius*, is it thy pleasure,  
and art thou cōtent, that we sholde  
be thus miserably haled, & violently  
drawne forth, and doest not thowe  
voutsafe to defende vs? which  
wordes were no soner spoken, but a  
wicked

*Inuocatio  
of saintes  
and there  
protectio.*

44 THE DIALOGUES OF  
wicked spirit possessed those sauage  
soldiers in such sort that falling  
dovvne vpon the grounde, they we-  
re there so longe tormented, vntill  
all the rest of the Lombardes which  
vvere without, vnderstode of the  
matter, to thende that none shold be  
so hardy as to presume to violate  
that holy place. And thus as the ho-  
ly man at that tyme, defended his  
owne monckes, so did he likewise  
afterward succor & preserue manie  
more that fled vnto the same place.

*Pilgrima-  
ge to sain-  
tes bo-  
dies.*

OF CONSTANTIVS CLARCKE OF  
the Church of S. Steuene.

# CHAPTER V.

**T**Hat vvwhich I entende nowe to  
tell you, I learned by the rela-  
tion of one of my fellowe Bishops,  
vvho liued in a monckes vveede ma-  
ny yeres in the citie of *Ancona*, and led  
there a goode & religious life: Many  
allo of myne owne frendes vvho be  
nowv of goode yeres & liue in the sa-  
me parts, asfirme it to be most true.  
Nere to the foresaide citie of *Ancona*  
there is a church of the blessed mar-  
tir

*The di-  
stinct ha-  
bit of  
Monckes.*

tir *S. Steuē*, in which one called *Cōstā-*  
*tin*, a man of venerable life, did serue  
 there for clarcke, vvho for his vertue  
 and holines, vvvas famous far & nere  
 being one that vtterly dispised all  
 vvordly things, and with the whole  
 povver of his soule thirsted after the  
 ioyes of heauene. Vpon a certaine  
 daye it fell so out that there vvanted  
 oile in the churchie, by reason vvhe-  
 reof the foresaid seruauent of God  
 had not vvherewith to lighte the  
 lampes: vvhere vpon he filled them  
 all vvith vvater, & as the manner is,  
 put a peece of paper in the midst, &  
 then sett them on fire, & the vvater  
 did so burne in the lampes as though  
 it had bene very oile: by vvwhich you  
 may gather *Peter* of vvhat merit this  
 man vvvas, vvho enforced by neces-  
 sity, did chaunge the nature of the  
 element.

*Burning  
 lampes  
 in the  
 church.*

*Peter.*

Very strange it is that yovv  
 saye, but desirous I am to knowv,  
 vvhat humility he had invvardlye  
 in his

46 THE DIALOGUES OF  
in his soule, who outwardly was so  
wonderfull in the eies of the  
worlde.

*Gregory.*

Amonge miracles very fitly do  
yow enquire the inwarde state of  
the minde: for it is almost incredible,  
howe miracles wroughte in the  
sighte of men, do with their tenta-  
tion inwardly assault the soule. But  
after yow haue hearde onely one  
thinge, vvhich this venerable *Cōstan-*  
*tinus* did, yovv vvil quickly perceiue  
vvhat an humble man he vvas.

*Peter.*

Hauing novve tolde me one of  
his miracles, it remayneth that  
yovve do edifye me also vvith the  
humilytie of his soule.

*Gregory.*

Because the reporte of his holy  
life vvas verye muche spread abroa-  
de, many from diuers countries tra-  
uailed to *Ancona*, beinge verye desir-  
ous to see him: and amongst others  
a cer-

a certain countrye fellowe vvas  
 come far of, for that very purpose: at  
 vvhich tyme it so chaunced that the  
 holy man, vvas standinge vpon a  
 paier of vvodden staiers busying  
 him selfe there in mending of lamp-  
 pes. A verie little person he vvas of  
 stature, vvith a thinne face, and to  
 the outvvard vievv contemptible.  
 This fellowe that cam to see him, in-  
 quired earnestly vvhich vvas the  
 man for vvhole sake he had trauai-  
 led so longe a iornye. Those that  
 knevve him, forthvvith tolde him,  
 pointing to *Constantius*. But as folishe  
 foules do meature the merites of  
 men, by the qualirye of theire bo-  
 dies, so he beholdinge him so little  
 and cōtemptible, by no means coul-  
 de be persvvaded that they told him  
 truth: for in the countrye fellowes  
 minde, there fell out as it vv ere a  
 great contētion betvvixt that which  
 he had heard, & that which he sawe:  
 and he verily persvvaded him selfe,  
 that he coulde not be so little in his  
 eies, vvho vvas so great in his former  
 conceipte: and therfor vvhen very  
 many



48 THE DIALOGUES OF  
many did constantly affirme that he  
was the man, the simple soule despi-  
sed him, and in scoffing manner said  
I verily belieued that he had bene a  
goodly great man, but this fellowe  
hath not any thing at all in him that  
is like a man: vvhich vvordes of his  
the seruant of God Constantius hea-  
ring, forthvvith left his lampes  
vvhich he vvvas in hande vvith, and  
in great hast came merily dovvne the  
staiers, imbraced the countrey clow-  
ne, and of exceding loue, helde him  
fast in his armes, kissed him, gaue  
him great thanckes, for hauinge that  
opinion, and spake thus vnto him.  
Thovv only (quoth he) hast thine  
eyes open, and doest truly beholde  
vvhat I am: By vvhich facte vve  
may easily gather vvhat an humble  
man he vvvas, that loued the countrey  
fellowe the more for contemninge  
him: for iniurious vvords and con-  
tumelious vsage, trie vvhat a man is  
in vvwardly in his soule: for as proude  
men are glad of honor, so those that  
be humble, for the most parte reioyce  
in contempte and disgrace, & when  
they

they beholde them selues to be of no account in the opinion of others, glad they are, bycause they see that to be confirmed by the iudgement of others which inwardly in their owne soules they had of them selues.

*Peter.*

This man as I perceiue, was outwardly great in miracles, but yet greater by his inward humility of soule.

OF MARCELLINVS BISSHOPPE  
of Ancona.

CHAPTER VI.

*Gregory.*

**M***Arcellinus* also a man of holye life, was Bishopp of the same citie of *Ancona*: who was so sore troubled with the gowte, that being not able to goe, his seruantes were enforced to carry him in their handes: Vpon a daye by negligence, the city was set on fire, and thought many labored by throwinge on of water to quenche it, yet did it so increase and go forward, that the whole city was in great  
C danger,

50 THE DIALOGUES OF  
danger: for it had laid holde of all the  
houles that were next it, and consumed  
alreadye a great parte of the towne,  
none beinge able to helpe or with-  
stande it: In so pitifull a necessity and  
great danger, the Bishopp carried by  
his seruantes came thither and com-  
manded him selfe to be sett downe  
righte against those furious flames,  
and in that very place, whether the  
force of the fier did seeme most to be-  
de: which beinge done, the fire maruai-  
lous strangelye turned backe into it  
selfe, and as it were cryed out, that it  
coulede not passe the Bishopp: and by  
this meanes, was it stopped from  
goinge forward, went out of it selfe  
not beinge able to touche any other  
buildinges. By which *Peter* yowe see  
what an argument of great holines it  
was, for a sicke man to sit still, & by his  
praiers to quench those raging flames.

*Peter.*

I do both see it, and much wonder  
at so notable a miracle.

O F

OF NONNOSVS PRIOR OF  
the Abbey in mounte Soracte.

## CHAPTER VII.

Gregory.

**N**Owe I intende to let yow vnderstande somewhat of a place not far distāt which I hearde of the reuerent Bishop *Maximianus*, and of the olde moncke *Laurio*, one whom you knowe: both which are yet liuinge, & as for *Laurio* he was broughte vp vnder that holy man *Anastasiu*s, in the Abbeye whiche is harde by the citeye of *Nepye*: and *Anastasiu*s both by reason of the nerenes of the place, equall loue of vertue, and like profelsion of life, was dailye in the companye of holy *Nonnosus* Prior of the Abbey which is in mount *Soracte*. This *Nonnosus* had for his Abbot a very sharpe man, whose roughe conditions notwithstandinge he did alwaies beare with wonderfull patience, and did in such swete sort gouerne the monckes, that oftentymes by his humility he appeased the Abbotes anger. The Abbey standinge in the topp of an hill had neuer an euene

52 THE DIALOGUES OF  
and playne place fitt for a gardin : one  
only little plott of grounde there was,  
in the side of the mountayne, but that  
was takē vp of a great stone which did  
naturally growe there, so that by no  
meanes it coulde serue for a gardin:  
yet venerable *Nonnosus* vpon a daye,  
began to thinke with him selfe that  
at least that pece of ground wolde ser-  
ue verye well to sett wortes, yf by  
any meanes that huge stone coulde be  
taken awaye: but then he likewise  
thought that fise hundred yoke of oxē  
wold not be able to stirr it: wherevpō  
despaire of all humane helpe, he  
betoke him selfe to Gods goodnes, and  
in that very place gaue him selfe to  
prayer in the quiettyme of the nigh-  
te, & beholde on the morninge when  
the monkes came thither they fonde  
that huge stone remoued far of, and a  
very fit plot of grounde left to make  
them a gardin.

At an other tyme the same holyc  
man beinge washinge of lammes, ma-  
de of glasse, one of them by chaunce  
fell out of his handes, and brake into  
manye peeces: who fearinge the great  
furye of the Abbot did forthwith ga-  
there

there vp al the fragmentes, laide them before the altar, and there with great sithinge fell to his praiers: and afterwarde liftinge vp his heade he founde the lampe entire & whole. And thus in these two miracles did he imitat two notable fathers, to wit *Gregory* and *Donatus*: the first of which remo-ued a mountaine, and the other, made a broken chalice safe and sounde.

*Peter.*

We haue as I perceiue now miracles after the imitation of old sainctes.

*Gregory.*

Howe say yowe? ar you content also in the conuersation of *Nonnosus*, to heare howe he did imitat the facte of the prophet *Heliseus*:

*Peter.*

Content I am, and most earnestly desire it.

*Gregory.*

Vpon a certaine daye, when the old oile was spent, and the tyme to

C 3 gather



54 THE DIALOGUES OF  
gather oliues was nowe at hand: the  
Abbot bycause there owne trees toke  
not, thoughte it best to lende the  
monckes abroad to helpe strâgers in  
the gatheringe of theires, that for the  
recompêse of their labor they might  
bringe home some oile for the neces-  
sities of their owne house. This de-  
terminatiō, the man of God *Nonnosus* in  
great humility did hinder, least the  
monckes goinge abroad from their  
cloister to gett oile, mighte lose som-  
what in the deuotion of their soules  
And therefore bycause he sawe that  
their owne trees had yet a fewe oli-  
ues, he willed those to be gathered and  
put into the presse and that oile which  
came forth, to be broughte vnto him,  
thoughe it were neuer so little: which  
being done, he sett the little vessell  
before the aultar, and after their de-  
parture he offered his praier to God,  
which being ended he called for the  
monckes, commandinge them to take  
awaye the oile which they brought &  
to powre a little thereof into all the  
vessels which they had, that each of  
them mighte haue some of the bene-  
dictiō of that oile: which beinge done,  
he cau-

he caused the vessels empty as they were to be close stopped, and the next day they founde them al full.

*Peter.*

We finde daily the wordes of our Sauicour to be verined, who saith: My father euen to this tyme doth worcke, and I do worcke. 10.37. 5.

OF ANASTASIUS ABBOT OF  
the Monastery, called Suppentonia.

CHAPTER VIII.

*Gregory.*

**A**T the same tyme, the reuerent man *Anastasius*, of whom I spake before, was notarye to the church of Rome, whereof by Gods prouidence I haue now the charge; who desirous, only to serue God, gaue ouer his office and made choise of a monasticall life: and in that Abbeye which is called *Suppentonia*, he liued many years ver-  
tuously, and gouerned that place with great care and diligence: Ouer the Abbey there hangeth an huge rocke and beneath it, there is a stiepe down-  
C 4      nefall.

56 THE DIALOGUES OF  
nefall. Vpon a certaine nighte, when  
God had determined to rewarde the  
labours of venerable *Anastasiu*, a voice  
was hearde from the topp of that  
rocke, which very leifurely did cry  
out: Come away *Anastasiu*: who being  
fo called, straighte after, seuen other  
monkes were seuerally called by thei-  
re names. And then the voice staied  
for a little tyme, and then called againe  
the eighte moncke: Which strange  
voice the Conuēt hearinge very plai-  
nelye, made no doubt but that the  
death of them that were so called, was  
not farr of: wherfore not many daies  
after before the rest *Anastasiu* him selfe,  
and then the others in order, departed  
this mortal life, as they were before  
called from the topp of the rocke. And  
that moncke who was called after  
som pausing, did a little while surui-  
ue the rest, and then he also ended his  
life: whereby it was plaine, that the  
stayinge of the voice, did signify that  
he sholde liue a little longer then the  
other. But a strange thinge happened,  
for when holy *Anastasiu* lay vpon his  
death bed, a certaine monke there was  
in the Abbey, that wolde needes dye  
with

with him, and therefore fel downe at his feete, and there began with teares to begg of him in this manner. For his loue to whom you are nowe goinge I beleche and adiure you, that I may not remayne in this worlde seuen daies after your departure: and indeede it so fel out, that before the seuenth day was come, that he lefte this mortall life, and yet was not he that night named by that voice amongst the rest, so that it appeareth plainelye that it vvas only the intercession of *Anastasiu*, which obtayned that his departure.

*Peter.*

Seinge that monke vvas not called amongst the other, and yet by the intercession of that holy man vvas taken out of this life: vvhat other thinge can vve gather hereof, but that such as be of great merit, and in fauor vvith God, can somtyme obtayne those thinges vvich be not predestinate.

*Gregory.*

Such thinges as be not predestinat by God, cā not by any meanes be obtained

58 THE DIALOGUES OF  
at his handes: but those thinges which  
holy men do by their praier effect,  
were from all eternitye predestinat to  
be obtained by praier. For very pre-  
destination it selfe to life euerlastinge,  
is so by almighty God disposed, that  
Gods elect seruantes doe throughe  
their labor come vnto it, in that by  
their praier they do merit to receiue  
that which almighty God determined  
before all worldes to bestowe vpon  
them.

Peter.

Desirous I am to haue this pointe  
more plainly proued: to wit, that pre-  
destination may by praier be holpen.

Gregory.

That which I inferred Peter may  
quickly be proued: for ignorant you  
are not that our Lorde saide to Abra-  
ham: *In Isaac shal sede be called to the:* to  
whom also he saide, *I haue appointed thee*  
*to be a father of many nations:* and againe he  
promised him sayinge: *I wil bless thee, and*  
*multiplye thy sede as the starres of the heauen,*  
*and as the sand of the sea:* Out of which  
places it is plaine that almighty God,  
had

Gen. 21.

Gen. 27.

Gen. 22.

Gen. 26.

had predestinat to multiply the seede  
of *Abraham* by *Isaac*, and yet the scrip- *Gen. 25.*  
ture saith: *Isaac did praye vnto our Lorde,*  
*for his wife bycause she was barren, who did*  
*beare him, and Rebecca conceived:* Yf then  
the increase of *Abrahams* posteritye,  
was predestinat by *Isaac*, how came it  
to passe, that his wife was barren? by  
which most certaine it is, that prede-  
stination is fulfilled by praiers, when  
as we see, that he by whom God had  
predestinat to increase *Abrahams* seed,  
obtained by praier to haue children.

*Peter.*

Seing reason hath made that plaine,  
which before I knewe not, I haue not  
herein any further doubt.

*Gregory.*

Shall I now tell you somewhat of  
such holy men as haue bene in *Tus-*  
*cania*; that you may be informed what  
notable persons haue florished in tho-  
se partes, and how greatly they were  
in the fauor of almighty God?

*Peter.*

Willing I am to giue you the  
C 6 hearinge:



60 THE DIALOGUES OF  
hearinge : and therfor beseeche you to  
procede forwarde.

OF BONIFACIUS BISHOPPE OF  
*Ferenti*.

CHAPTER IX.

*Gregory.*

**A** Man of holye life there vvas,  
called *Bonifacius*, Bishop of the ci-  
ty of *Ferenti*, one that vvith his ver-  
tuous conuersation did vveldischarge  
his dutye. Many miracles he did,  
vvhich *Gaudentius* the priest vvho yet  
liueth doth still reporte: and seinge he  
vvas broughte vp vnder him, no que-  
stion but by reason of that his presen-  
ce he is able to tell all thinges the more  
truelye.

His Bishopricke was passing poore  
(a thinge which to goode men is the  
preseruer of humilitye) for he had no-  
thinge els for his reuenues, but only  
one vineyarde, which was also at one  
tyme so spoiled with a tēpest of haile,  
that very fewe grapes did remayne:  
*Bonifacius* comminge in, & seing vvhat  
vvas happened, gaue God great thanc-  
kes, for that he had sent him further  
pouertye

pouertye to his former necessity. And when the tyme came that those fewe grapes which remayned were ripe, he appointed one accordinge to the custome, to keepe his vineyard, commanding him carefully to looke well vnto it. And vpon a certaine daye he willed *Constantius* who both was a Priest and his nephewe to make ready, as before they were wont to do, al the barrels and wine vessels they had, which thinge vwhen his nepheve the Priest vnderstoode, he maruailed much to heare him commande so mad a thinge, as to make ready the vessels for wine, him selfe hauinge no wine at all to put in: yet durst he not inquire the reason why he gaue that charge, but did as he commanded, and made all the vessels & other thinges ready as before they had alwaies vsed to doe. The the man of God, caused the poore remnaunt of grapes to be gathered and carried to the vine-presse, and dispatching all others awaye, him selfe tarried there still with a little boy whom he commanded to treade those grapes, and vwhen he perceiued that a little vine began to runne forth,

62 THE DIALOGUES OF  
forth, the man of God toke it,  
and put it into a little vessell, and po-  
wred somwhat thereof into all the  
other barreles & vessels whiche were  
made ready, as it were to blesse them  
with that little quantitye: when he  
had so done, he called straight waies  
for the Priest, commanding him to  
sende for the poore, vpon whose com-  
minge the wine in the presse began  
to increasē & runne out so plentifully,  
that it did fill all the pottes and other  
vessels which they broughte. Whē they  
were all serued, he bad the boy to lea-  
ue treadinge, and come downe: then  
locking vp the storehouse, into which  
he had put his owne vessels, and set-  
ting his owne seale vpon the dore, to  
the church he went, and three daies  
after he called for *Constantius*, and ha-  
uing saide a fewe praiers, he opened  
the dore, where he founde all the ves-  
sels into which he had before poured  
but a very little liquor worckinge so  
plentifully, that yf he had not then  
come, they had al runne ouer into the  
floore. Then he straightly comman-  
ded the priest his kinsman not to re-  
ueale this miracle to any, so longe as  
he

he liued, feareinge least by meanes thereof the outwarde opinion of men, mighte throughe vaine glorye inwardly haue hurte his soule: followinge therein the example of our master Christe, who to teache vs to walke in the pathe of humilitie, commanded his disciples concerning himselfe, not to tell any what they had seene, vntill the sonne of man was risen againe from death.

*Peter.*

Bycause fitt occasion is now offered: desirous I am to knowe, what the reason was, that when our Sauour restored sighte vnto two blinde men, and commanded them to tell nobody: yet they after their departure made him knowne throughout al that countrey. For had the only begotten sonne of God, who is coeternal to his father, and the holy Ghost, a desire herein to do that which he coulde not performe: to witt, that the miracle which he wolde haue kept secret, coulde not yet be concealed.

*Gregory.*

All that which our blessed Sauour wroughte

64 THE DIALOGUES OF  
wroughte in his mortall body, he did  
it for our example and instruction, to  
thende that followinge his steppes ac-  
cordinge to our poore abilitie, we  
mighte without offence passe ouer  
this present life: and therefore when he  
did that miracle, he both commanded  
them to conceale it, and yet it cold not  
be kept in, & al this, to teache his elect  
seruantes to followe his doctrine, to  
witt that when they do any notable  
thinge whereof glorie may arise to  
them selues, that they shoulde haue a  
desire not to be spoken of, and yet for  
the goode of others contrary to their  
owne minde they sholde be laide open  
& knowne: so that it procede of their  
great humility to desire that their  
worcks may be buried with silence, &  
yet for the profit of others, it sholde  
fall so out, that they can not be con-  
cealed. Wherefore our Lorde wolde not  
haue any thinge done which he could  
not effect: but what his seruantes ought  
to desire, and what also contrary to  
their mindes was conuenient to be  
done, like a good master he taughte vs  
by his owne example.

*Peter.*

I am verye well satisfied with

S. GREGORIE. BOKE I. 65  
this your answere.

*Gregory.*

For as much as we haue now made mention of *Bonifacius*, let vs prosecute a few more of his actes, not yet spoken of. At an other tyme vpon the feast daye of *S. Proculus* the martir, one *Fortunatus*, a noble man that dwelt in that towne, did hartily entreat the Bishop that after he had done the solennitye of masse, he wolde voutsafe to come vnto his house to bles his meate, & dine with him. The man of God was content to satisfie his request, so charitably was he inuited: and therfor whē masse vvas done he vvēt thither: but before the table was yet blest, suddenly (as som mé by such meanes get their liuinge) one cam to the gate vvith an ape, vvho begā to playe vpon an instrument, vvwhich the holy man hearing, vvas discontented and saide: Alas alas, this vvretched man is deade, this vvretched man is deade. Beholde I am come hither to dinner, and haue not yet opēd my lippes to prayse God, and he is here vvith his ape playing vpon his instrument. Then he desired



66 THE DIALOGUES OF  
desired them to giue him some meate  
and drinke: yet I wolde haue yow  
knowe (quoth he) that he is a deade  
man. when the vnhappy wretche had  
filled him selfe and was going out at  
the gate, a great stone fell from the  
houle and brake his heade. Of which  
blowe he fell downe and was taken  
vp halfe deade, and being caried away  
the nexte day as the man of God had  
before said he departed this life: whe-  
rein *Peter* we haue to consider how  
holy men are with feare to be reue-  
renced: for they no question be the  
temples of God, and when an holy  
man is enforced to anger, who is then  
moued but he that dwelleth in that  
temple: wherfor we haue so much  
the more cause to feare how we pro-  
uoke such kinde of persons to wrath,  
seing we knowe that he is present in  
theire soules, who hath power and  
mightie sufficient to inflict what pu-  
nishment him selfe best pleaseth.

At an other tyme, the foresaide  
Priest *Constantius* his nephew, had sol-  
de his horse for twelue crounes,  
which money he laid vp in his chest:  
and being abroad about other busynes  
it so

it so happened, that certain poore people pitifully begged of the holy Bishopp that he would vouchsafe to bestowe some thinge vpon them for the reliefe of their necessity: The man of God not hauinge any thinge to giue them, was muche grieued, to sende them away emptye: whiles he was thus trobled, suddainly it came to his minde, howe his nephew had solde his horse, and that the mony was in his chest: wherevpon in his absence by vertuous violence, he brake open the locke, toke awaye the twelue crownes and bestowed them as best pleased him selfe vpon the poore people: *Constantius* returninge home and findinge his chest open, looked for his mony and findinge it not, he began to exclaime, and with great noyse and furre to cry out against his vncke, sayinge: All other can liue here in quiet, onely I can not. The Bishop hearinge him crying out in that manner came vnto him, as also the rest of his family and when he began with swete speche to mitigat his furre: in great anger he replied sayinge. All other can liue with you, only I can not be suffered to be

68 THE DIALOGUES OF  
to be in quiet, giue me my money  
vvhich you haue takē out of my chest:

*Churches  
dedicated  
to our  
Ladie.*

*Praier to  
our La-  
dy.*

The Bishop moued at his vvordes de-  
parted avvay, and vvvent into the chur-  
che of the blessed virgin Mary, vvhere  
liftinge vp his handes vvith his vesti-  
ment vpon them, he began standinge  
to praye, that she vvoulde helpe him to  
so muche money, that he mighte quiet  
the furye of the mad Priest: & castin-  
ge suddainly his eies vpon the gar-  
mēt that lay betwene his armes stret-  
ched out, he founde tvvelue crowvnes  
lyinge there so faire and brighte, as  
thoughe they had then nevvyly come  
from the mint: vvho forthvvith goin-  
ge out of the church, cast them to the  
raginge Priest vvith these vvordes.  
Loe there is your money vvwhich you  
haue kept such a stirr for, but knowve  
you that after my deathe you shall  
neuer be Bishopp of this place, and that  
for your couctous minde. By vvwhich  
true cēsurre of his vve gather; that the  
priest provided that money for the  
gettinge of the Bishopricke. But the  
wordes of the mā of God did preuaile  
for the same Constantius ended his life  
vvithout any further promotion then  
to the

to the dignity of Priesthooode.

At an other tyme, two Gothes came vnto him for hospitalitee, sayinge that they were traualinge to *Rauenna*: vnto whom he gaue with his owne handes a little woddenn bottle full of wine, ynoughe haply for their dinner: of which notwithstandinge they dranke vntill they came to *Rauenna*, & thoughte they staide some daies in that citee, yet had they no other wine then that which the holy man bestowed vpon them, and so likewise they continued vntill they returned backe againe to the same venerable Bishop, drincking dailie of the same, and yet neuer lacking wine to serue their necessity: as thoughte in that woddenn bottell which he gaue them, wine had growne and not there increased.

Not longe sithence there came from the same countrey, a certaine olde man that is a clercke, who reporteth diuers notable thinges of him, which must not be past ouer with silence. For he saithe that goinge vpon a daye into his gardin he founde it all full of caterpillers, and seinge all his vvortes spoiled, turninge  
him

70 THE DIALOGUES OF  
him selfe to them he spake thus: I ad-  
iure you in the name of our Lorde  
*Iesus Christ*, to departe from hence, and  
not to eate any more of these wortes:  
after which wordes those wormes  
did forthwith so vanish awaye that  
there was not one to be founde in all  
the whole gardin. But what great  
maruaile is it, to heare such thinges  
reported of him that was now a Bis-  
hopp, being then both by reason of  
his orders, and also holy conuersation  
of life, growen into fauour with al-  
mighty God, seinge those are more to  
be admired which this olde clergy  
man saide that he did, being yet but a  
little boy. For he affirmeth that at  
suche tyme as *Bonifacius* dwelt with his  
mother, and went abroad, that som-  
tyme he cam home without his shirte  
and oftentimes vvithout his coate: for  
no soner did he see a naked man, but  
he gaue away his clothes, and put them  
vpon him, to thende that him selfe  
might be clothed with a rewarde in  
the sighte of God: his mother rebuked  
him often for doing so, and tolde him  
that it was no reason that being poore  
him selfe he sholde giue away his ap-  
parrel

parrel to other. Vpon an other daye,  
 goinge into the barne, she founde al-  
 most all her wheate which she had  
 prouided for the whole yeare giuene  
 away by her sonne, to the poore: & as  
 she was for very griefe thereof bea-  
 tinge and tearinge of her selfe, the chil-  
 de of God *Bonifacius* came, and with the  
 best vvordes he coulde began to com-  
 forte his afflicted mother: but vvhen  
 by no means she wold be quieted, he  
 entreated her to go out of the barne  
 vvhere the little vvheat that remay-  
 ned vvas: vvhen she vvas departed the  
 vertuous youth fell straighte vvaie to  
 his praiers: and after a little vvwhile  
 goinge out he broughte his mother  
 backe againe, vvhere she found it as  
 full of wheate as before it was: at the  
 sighte of which miracle she being tou-  
 ched in soule, exhorted him to giue as  
 he pleased, seinge he coulde so sone ob-  
 tayne at Gods handes what he asked.  
 His mother also kept hennes before  
 her dore, which a fox that had his be-  
 rye not far of vsed to carye awaye,  
 and vpon a certaine daye, as the youth  
*Bonifacius* was standinge in the entrie,  
 the fox after his old maner came and  
 toke



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toke away one of the hennes: where-  
vpon in all hast he ran to the churchē,  
and prostrat there in praier with  
loude voice he spake thus: Is it thy  
pleasure o Lorde that I shal not eate of  
my mothers hennes, for beholde the  
fox doth deuoure them vp: and rising  
from his praiers, he went out of the  
churchē, and straighte waies the fox  
came backe againe with the henne in  
his mouth, leauing it where he found  
it, and forthwith fel downe deade in  
the presence of *Bonifacius*.

*Peter.*

It semeth strange vnto me, that God  
vouchsafeth in such small thinges to  
heare the praiers of them that put  
theire trust in him.

*Gregory.*

This falleth out *Peter* by the great  
prouidence of our creator, to thende  
that by little thinges which we re-  
ceiue at his handes, we sholde hoope  
for greater: for the holy and simple  
ladd was heard in prayinge for small  
matters, that by the he sholde learne  
hoyve muche he oughte to trust in  
God

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God, when he praied for thinges of  
greater importance.

*Peter.*

What you saye, pleaseth me verye  
well.

OF FORTVNATVS BISHOPPE  
of the citye of Tuderti.

CHAPTER X.

*Gregory.*

**A**N other man also there was in  
the same partes called *Fortunatus*,  
Bishopp of *Tuderti*, who had a most  
singular grace in castinge out of deuils,  
in so much that sometye he did  
cast out of possessed bodies whole le-  
gions; and by the continuall exercise  
of praier, he ouercam all thiere tenta-  
tions: *Iulianus* who had an office here  
in our church, and not long since died  
in this city, was familiarly acquainted  
with him, by whose relation I learned  
that which I will now tell you, for  
by reason of his great and inward fa-  
miliarity, often was he present at such  
miracles as he wroughte, and did di-  
uers tymes talke of him to our  
D instru-

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instruction, and his owne comforte.

A certaine noble matrone there  
was, dwellinge in the hither partes of  
*Tuscania*, that had a daughter in lawe,  
which not longe after the marriage of  
her sonne, was together with her mo-  
ther in lawe, inuited to the dedication  
of the oratory of the blessed martir  
*S. Sebastian*: and the nighte before this  
solemnitye, ouercome with carnall  
pleasure, she coulede not abstaine from  
her husbanc: and thoughe in the  
morninge her former delighte trobled  
her conscience, yet shame draue her  
forth to the procession, beinge more  
ashamed of men, then fearinge the  
iudgement of God, and therfor thither  
she went together with her mother  
in lawe. And beholde, straighte vpon  
the bringing of the reliques of *S. Seba-  
stian* the martir into the oratorye, a  
wicked spirit possessed the forelaide  
matrons dawghter in lawe, and piti-  
fully tormented her before all the peo-  
ple. The Priest of the oratory behol-  
dinge her so terribly vexed and lifted  
vp, toke a white lynninge cloth and  
cast vpon her; and forthwiche the de-  
uill also entred into him, and bycause  
he

*Dedica-  
tion of  
churches.*

*Processio.*

*Transla-  
tion of  
reliques.*

he presumed, aboue his strengthe, enforced also he was by his owne vexation, to knowe what him selfe was. Those that were present, rooke vp the yonge gentle woman in thiere handes, and carried her home to her owne house: And for as muche as she was by the enemye continually and cruelly tormented, her kinsfolke that carnally loued her, & with thiere loue did persecute her, caused her to be caried for helpe to certaine witches: so vtterlye to cast awaye her soule, whose body they went about by forcerye for a tyme to relieue. Comming into thiere handes, she was by them broughte to a riuer, and there washed in the water, the forcerers laboring a longe tyme by theire inchantementes to cast out the deuill, that had possessed her bodye: but by the wonderfull iudgement of almighty God it fell out, that whiles one by vnlawfull arte was expelled, suddainly a whole legion did enter in. And from that tyme forward, she began to be tossed with so many varieties of motions, to shriek out in so many sundry tunes, as there were deuils in her bodye. Then her

parentes consulting together, and confessing thiere owne wickednes, caried her to the venerable Bishop *Fortunatus* and with him they left her : who hauinge taken her to his charge, fel to his praiers many daies and nightes, and he prayed so muche the more earnestly, because he had against him in one body, an whole army of deuils : and many daies passed not, before he made her so safe and sounde, as thoughe the deuill had neuer had any power or interest in her bodye.

At an other tyme, the same seruant of almighty God, cast forth a deuill out of one that was possessed: which wicked spirit when it was nowe nighte and sawe fewe men stirring in the stretes, takinge vpon him the shape of a stranger, began to go vp and downe the citye crying out : O holy Bishop *Fortunatus*, beholde what he hath done, he hath turned a stranger out of his lodginge, and nowe I seeke for a place to rest in, and in his whole citye can finde none. A certaine man sittinge in his house by the fire, with his wife and his little sonne, hearing one  
to crye

to crye out in that manner, went forth, and enquired what the Bishop had done, and withall inuited him to his house, where he caused him to sett with them by the fire; and as they were amonge them selues discoursinge of diuers matters, the same wicked spirit on a suddain entred into his little childe, cast him into the fire, and forthwith killed him: then the wretched father by the losse of his sonne in this manner, knewe full well, whom he had entertained, and the Bishopp turned out of his lodgings.

*Peter.*

What was the cause, that the olde enemye presumed to kill his sonne, in his owne house: who thinckinge him to be a stranger, voursafed him of lodging and entertaynement.

*Gregory.*

Many thinges *Peter* seme to be goodde and yet ar not, because they be not done with a goodde mynde and intention: and therfor our Sauour saith

D 3 in the



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*Math. 6.* in the gospels: *If they eye be naughte, al thy bodye shal be darcke:* for when the intention is wicked, all the worcke that followeth is naughte, althoughe it seme to be neuer so goode: and therfore this man who lost his childe, thought he semed to giue hospitalitye, yet I thinke that he toke not any pleasure in that worcke of mercye, but rather in the detraction and infamy of the Bishoppe: for the punnishemēt which followed, did declare that his entertainment goinge before, was not voide of synne: for some there be, which are carefull to do goode worckes, to thende they may obscure the vertue of an other mans life; neither take they pleasure in the good thinge which they doe, but in the concept of that hurte which thereby they imagin redoūdeth to others: and therfore I verilye suppose, that this man which gaue entertainment to the deuill, was more delirous to seme to do a goode worcke then to do it in dede: to thende that he might seme more charitable then the Bishop, in that he entertained him, whom the man of God *Fortunatus* had thrust out of his house.

*Peter.*

Peter.

It is verilye so as you saye: for the ende of the worcke declared, that the intente of the doer was not good.

Gregory.

At an other tyme likewise, one that had lost his eyesight was brought vnto him, who craued his intercession and obtayned it: for so sone as rhe man of God had praied for him, and made the signe of the crosse vpon his eies, straighte waies he receiued his sight. Beside this, a certaine soldiars horse became so mad, that he colde scant be holden by many, and so cruel he was that he rent and tare the flesh of all such as he coulde reach with his tethe: at lengthe as well as they coulde they tied him with roopes, and so brought him to the man of God: who puttinge forth his hande, made vpon his heade the signe of the crosse, & forthwith all his madnes departed in such sort, that he became more gentle then euer he was before. Then the soldiars seing his horse so miraculously cured, determined to bestowe him vpon the Bishop:

*A miracle of the signe of the crosse.*

*An other miracle of the signe of the crosse.*

D 4

which

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which because he refused, and yet the  
other instantly entreated, that he wol-  
de not reiect his poore gifte, the holy  
man toke the middle waye, and yelded  
so to the soldiars request, that yet he  
wolde not take any rewarde for the  
doinge of that miracle: for he gaue him  
first so muche money as the horse was  
worth, and then receiued him: for per-  
ceiuing that the soldiar wolde haue  
bene griued, yf he had refused his  
courteous offer, vpon charity he  
boughte that, whereof he had then no  
nede.

Neither must I passe ouer with si-  
lence, that which I hearde almost twel-  
ue daies since: for a certaine poore olde  
man, was broughte vnto me (because  
I loued alwaies to talke with such  
kinde of men) of whom I inquired his  
countrie: and vnderstandinge that he  
was of the citye of *Tuderti*, I asked him  
whether he knewe the good olde  
father, bishoppe *Fortunatus*: to which  
he answered that he knewe him, and  
that very well. Then I beseeche you  
(quoth I) tell me whether you knowe  
of any miracles which he did, and  
because I am very desirous, let me  
vnder-

vnderstande what manner of man he was. This man (quoth he) vvas far different from all thole vvhich liue in our daies, for he obtayned at Gods handes vvnatsoever he requested: One of his miracles vvhich commeth to my minde, I vwill novve tell you.

Certaine Gothes ypon a daye tra- uailing not far from the citye of *Tu- derti*, as they vvere in thiereiorny to *Rauenna*, carried avway vwith them tvyo little boies from a place vvhich belonged to the saide citye. Nevves hereof being broughte to the holy Bishop *Fortunatus*, he sent straight vvaies, desiring those Gothes to com vnto him: to vvhom he spake very court eouslye, being vvilling by faire speche to pacifye thiere fierce & cruel natures: and after vvarde tolde them that they sholde haue vvhath money they desired, so they vvolde make re- stitution of the children: and ther- fore I beseeche you (quoth he) gratifye my request in this one thinge. Then he vvhich semed to be the chiefe of the tvyo told him, that vvhathsoever els he commanded, they vvere readye to

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 performe, but as for the boies by no  
 means they wolde let them goe. To  
 whom the venerable man (threatninge  
 in sweete sort) spake vnto him in this  
 manner: You grieue me good sonne to  
 see that you will not be ruled by your  
 father; but giue me not any such cause  
 of griefe, for it is not good that you do:  
 But for all this the Gorhe contine-  
 wing still harde harted, denied his re-  
 quelt, and so went his waye, yet com-  
 minge againe the next day, the holy  
 man renued his former sute, concer-  
 ninge the children: but when he sawe  
 that by no means he colde perswade  
 him, in sorrowfull manner he spake  
 thus: well I knowe that it is not goode  
 for you to depart in this manner, and  
 leaue me thus afflicted. But the Gorh  
 not esteeming his wordes, returned to  
 his inne, sett those children on horse-  
 backe, and sent them before with his  
 seruantes, and straighte wayes him  
 selfe tooke horse and followed after:  
 and as he was ridinge in the same ci-  
 ty by the church of *S. Peter* the Apo-  
 stle, his horse stumbling, fell downe  
 and brake his thighe in suche sorte  
 that the bone was quite a sunder: vp  
 was

*Dedicatio  
 of chur-  
 ches to  
 Sainctes.*

was he taken, and carried backe againe to his Inne: who in all hast sent after his seruantes, and caused the boies to be broughte backe againe. Then he sent one to venerable *Fortunatus* with this message: I beseeche you father to sende vnto me your deacon, who when he was come vnto him lying in his bedde, he made those boies which before vpon no entreaty he wolde restore to be broughte forth, and deliuered them to him sayinge. Go and tell my Lord the Bishop: Beholde you haue cursed me & I am punnished, but I haue nowe sent you those children which before you required, take them, and I beseeche you to pray for me: The deacon receiued the children, and carried them to the Bishop: wherevpon the holy man forthwith gaue his deacon some holy water, sayinge. Goe quickelye and cast it vpon him where he lieth, who went his waye and comminge to the Goth, he sprinckled all his bodye with holy water: and o strange and admirable thinge, the holy water no soner touched his thighe but all the rupture was so healed, and him selfe so perfectly restored to his

*A miracle wrought by holy water.*



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former helthe, that he forsook his bed  
that verye houre, tooke his horse, &  
vvent on his iornye, as though he  
had neuer bene hurte at all: and thus it  
fell out, that he vvhich refused for mo-  
ney and vpon obedience to restore  
the children, was by punnishemēt en-  
forced to do it for nothinge. When the  
olde man had tolde me this strange sto-  
rye, ready he vvas to procede vnto  
other: but becaule I vvas at that tyme  
to make an exhortation to some that  
expected me, and the day vvas vvell  
spere, I could not at that tyme heare  
any more of the notable actes of  
venerable *Fortunatus*; and yet yf I  
might, neuer vvolde I do any thing  
els, then giue care to such excellent  
storie.

The next day, the same olde man  
reported a thinge far more wonder-  
full: for he saide that in the same cite  
of *Tuderti*, there dwelt a good ver-  
tuous man called *Marcellus*, together  
with two of his sisters, who fallinge  
sicke, somewhat late vpon Easter euen  
departed this life: and because he was  
to be caried far of, he could not be  
buried that daye. His sisters hauinge  
now

now longer respit for his buriall, with  
 heauie hartes ranne weeping vnto the  
 Bishop: where they began to cry out  
 aloud in this manner: we knowe that  
 thou ledest an Apostolicall life, that  
 thou doest heale leapers, restore sighte  
 to the blinde: come therfore we be-  
 seche you, and raise vp our deade bro-  
 ther. The venerable man hearinge  
 of theire brothers deathe, began him  
 selfe likewise to weepe, desired them  
 to departe, and not to make any  
 suche petition vnto him, for it is our  
 Lordes pleasure (quoth he) vvhich no  
 man can resist: vvhhen they vvere go-  
 ne, the Bishoppe continued still sad  
 and sorovvfull for the goode mans  
 deathe, and the next day being  
 the solemne feast of Easter, verye  
 earlye in the morninge he went  
 with two of his deacons to *Mar-*  
*cellus* house, and comminge to the  
 place where his deade bodye laye,  
 he fell to his praiers: and when he  
 had made an ende, he rose vp and  
 satt dovvne by the corps and with  
 a louve voice called the dead man  
 by his name sayinge, Brother  
*Mar-*

*Marcellus*: whereat, as thought he had bene lightly a slepe, and awaked with that voice, he rose vp, opened his eyes, and lookinge vpon the Bishop saide. O what haue you done? o what haue you done? to whom the Bishop answered sayinge, what haue I done? *Marye* (quoth he) Yesterdaye there came two vnto me, & discharged my soule out of my body, and carried me awaye to a goode place, and this day one was sent, who bad them carry me backe againe, bycause Bishop *Fortunatus* was gone to myne house. And vwhen he had spoken these wordes, straight waies he recouered of his sicknes, and liued longe after. And yet for all this we must not thincke that he lost that place which he had, bycause there is no doubt, but that he mighte by the praier of his intercessor, liue yet more vertuouslie after his death, who had a care before he died to please almightye God.

But whye do I spende so many wordes in discoursing of his wonderfull life, when as we haue so many miracles euen at these daies wroughte at his bodye; for as he was wont to do  
when

*Visitation  
of relickes  
or Pilgrimage.*

when he liued vpon earth, so doth he now continually at his deade bones dispossesse deuils, and heale suche as be sicke, so often as men praye for such graces, with faith and deuotion. But I meane now to returne to the prouince of *Valeria*, of which I haue heard most notable miracles, from the mouthe of Venerable *Fortunatus*, of whom longe before I haue made mention, who comminge often to visit me, whiles he reporteth olde stories, continually he bringeth me newe delighte.

OF MARTIRIUS A MONCKE  
in the prouince of *Valeria*.

CHAPTER XI.

A Certaine man liued in that prouince called *Martirius*, who was a verie deuout seruaunt of almightye God, and gaue this testimony of his vertuous life. For vpon a certaine daye the other monkes his brethren made an harth-cake forgettinge to make vpon it the signe of the crosse: for in that country they vse to make a crosse vpon their loaves, diuidinge them  
*The signe of the crosse.*  
 so into

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so into fover partes: vvhhen the seru-  
uaunt of God came, they tolde him  
that it vvas not marked: vvho seinge  
it couered vvith ashes and coales, asked  
vvhy they did not signe it, & speaking  
so, he made the signe of the croi-  
se vvith his hande against the coales:  
vvhich thing vvholes he vvas in  
doing, the cake gaue a great cracke, as  
thoughe the panne had bene broken  
with the fire: after it vvas baked and  
taken out, they founde it marked with  
the signe of the crosse, vvhich yet not  
any corporall touchinge, but the  
faith of *Martirius* had imprinted.

OF SEVERVS A PRIESTE  
*in the same Prouince.*

CHAPTER XII.

**I**N the same countrey there is a val-  
ley, vvhich is called of the plaine  
people *Interocrina*: in vvhich there liued  
a certaine man of a rare life, called.  
*Seuerus*, who was a Parishe priest of  
the church of our blessed Ladie the  
mother of God and perpetual virgin.  
One

One that lay at the pointe of death,  
sent for him in great hast, desiringe  
him to come with all spede, and by his  
prayers to make intercession for him,  
that doing penance for his wickednes,  
and loosed from his sinnes, he mighte  
departe this life. So it chaunced, that  
the Priest at that tyme, was busye in  
pruninge of his vines: and therfore he  
bad them that came for him to go on  
before, and I will (quoth he) come  
after by and by: for seing he had but a  
little to do, he staied a prety while to  
make an ende of that, and when it was  
dispatched, awaye he went to visit the  
sicke man: but as he was goinge, the  
former messengers mett with him  
sayinge: Father, why haue you  
staiede so longe? Goe not nowe any  
further, for the man is deade: at  
which newes the goode man fell  
a tremblinge, and cried out aloude  
that he had killed him: wherevpon he  
fell a weeping, and in that manner  
came to the deade corps, where be-  
fore the bedd he fell prostrat vpon  
the earth, powringe out of teares.  
Lyinge there weepinge very pitifully,  
beatinge



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beatinge his heade against the ground,  
and crying out, that he was guiltie  
of his deathe, suddainly the dead man  
returned to life: which many that  
were present beholdinge cried out,  
and began to wepe more plentifully  
for ioye, demandinge of him where  
he had bene, and by what meanes he  
came backe againe: to whom he saide,  
Certaine cruel men (quoth he) did cary  
me away: out of whose mouth & no-  
strills fire came forth, which I could  
not endure: and as they vvere leadinge  
me throughe darcke places, suddainly  
a bevvtifull yonge man vvith others  
mett vs, vvho saide vnto them that  
vvere dravvinge me forvvarde. Cary  
him backe againe, for *Seuerus* the priest  
lamenteth his deathe, and our Lord  
for his teares hath giuen him longer  
life. Then *Seuerus* rose vp from the  
earthe, and by his intercession did as-  
sist him in doinge of penance. And  
vvhen the sicke man that reuiued, had  
done penance for his synnes by the  
space of seuen daies, vpon the eighte  
vvith a cherefull countenance he de-  
parted this life. Consider *Peter* I praye  
you hovve derelie our lorde loued  
this

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this *Seuerus*, that vvolde not suffer him  
to be grieued for a little tyme.

*Peter.*

They be maruailous strange thinges  
vvhich you reporte; and which before  
this tyme I neuer hearde of: but what  
is the reason that in these daies there  
be not any suche men nowe liuinge.

*Gregory.*

I make no doubt *Peter*: but that  
there be many suche holy men now  
liuinge, for thoughe they worcke not  
the like miracles, yet for all that, may  
they be as vertuous and as holye. For  
true iudgement of ones life, is to be ta-  
ken from his vertuous conuerfation,  
and not from the worckinge of mira-  
cles, for many there be who althoughe  
they do not any suche strange thinges,  
yet are they not in vertue inferior to  
them that do them.

*Peter.*

Howe I beseeche you can it be  
maintayned for true, that there be  
some that worcke not any miracles,  
and yet be as vertuous as they  
which

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which worcke them.

*Gregory.*

*Peter  
chiefe of  
the Apo-  
stles,*

Suer I am that you knowe verye wel, that the Apostle *S. Paul*, is brother to *S. Peter*, chiefe of the Apostles in Apostolical principality.

*Peter.*

I knowe that in dede, for no doubt can be made thereof: for though he were the least of the Apostles, yet did he labour more then all they.

*Gregory.*

*Peter* as you well remember, walked with his feete vpon the sea: *Paul* in the sea suffred shipwracke. And in one and the same element, where *Paul* coulde not passe with a shipp, *Peter* went vpon his feete: by which apparāt it is, that though thiere vertue in worckinge of miracles was not alike, yet thiere merit is alike in the kingdome of heauen.

*Peter.*

I confesse that I am well pleased with that you saye, for I knowe most  
assu-

assuredlye that the life, and not the miracles are to be considered : but yet feinge such miracles as be wroughte do giue testimony of a goode lite, I beseeche you yf any more be yet remayninge, that you wolde with the examples and vertuous liues of holy men feede myne hungrye soule.

*Gregory.*

Desirous I am to the honor of our blessed Sauour, to tell you some thinges now concerninge the miracles of the man of God venerable *S. Bennet*: but to doe it as it oughte, this daye is not sufficient: wherefore we will here make a pause, and to handle this matter more plentifully, take an other beginninge.

*The ende of the first booke.*

THE

# THE SECOND BOOKE OF THE LIFE AND MIRACLES of S. Bennet.

## THE CHAPTERS.

1. **H**ow a ceue was broken and made  
sounde by S. Bennet.
2. How he ouercame a great carnal tenta-  
tion.
3. How he brake a glas with the signe of the  
crosse.
4. How he cured a moncke that had an idle  
and wandring minde.
5. How by praier, he mad water to springe out  
of a rocke, in the topp of a mountaine.
6. How he caused an yron bill, to come againe  
into the handle, from the bottom of the  
water.
7. How his scholler Maurus walked vpon the  
water.
8. How he mad a crowe, to carye a loafe far  
of that was poisoned.
9. How he remoued an huge stone by his  
praiers.
10. Of the fantastical fire of the kitchin.
11. How a little boye a moncke, was slaine  
with the ruine of a wall & restored to life.
12. Of certaine monckes that eate meate con-  
trarye to thiere rule.

13. How

13. How the holye man, knewe by reuelation  
that the brother of Valētinian the mōke,  
had eaten in his iornye.
14. How the cōūterfaytinge of kinge Totilas  
was discouered.
15. How the holy man did prophcye to the  
same kinge.
16. How he dispossessed a clergie man of a  
deuil.
17. How he did prophcye of the destruction of  
his owne Abbey.
18. How by reuelation he vnderstode of the  
stolne flaggon of wine.
19. How by reuelation he knewe that a monke  
had receiued certaine napkins.
20. How he likewise knewe the proude thou-  
ghte of one of his owne monkes.
21. How in the tyme of a dearthe, two hun-  
dred bushels of meale, was founde before his  
cell.
22. How by vīſion he gaue order for the buil-  
dinge of the Abbey of Terracina.
23. How certaine Nunnes were absolued after  
thiere death.
24. How a certaine monke was cast out of his  
graue.
25. How a monke forsakinge his Abbey was  
encountred by a dragon.
26. How he cured one of a leprosy.

27. How



27. How miraculously he provided money for one that was in debte.
28. How a cruet of glasse was throwne vpon the stones and not broken.
29. How an emptye barrel was miraculously filled with oile.
30. How a monke was dispossessed of a deuil.
31. How a countrye man pinioned, was by his only sighte loosed.
32. How a dead man was restored to life.
33. Of a miracle wrought by his sister Scolastica.
34. How and in what manner, he sawe his sisters soule goinge out of her bodye.
35. How in vision he sawe the world represented before his eies: and of the soule of Germanus Bishope of Capua.
36. How he wrot the rule of his order.
37. How he fortolde the tyme of his deathe.
38. How a mad woman, lyinge in his caue was cured.

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THE SECOND BOOKE  
OF THE LIFE AND  
MIRACLES OF S.  
Bennet.



HERE was a man of *Benedi-*  
venerable life, blessed by *His signi-*  
grace, and blessed in na- *fiesh.*  
me, for he was called Be- *Blessed.*  
*neditus* or *Bennet*: who

from his yonger yeres carried alwaies  
the mynde of an olde man: for his age  
was inferior to his vertue: all vaine  
pleasure he contemned, and thoughte  
he were in the worlde, and mighte  
freelye haue enioyed such commodi-  
ties as it yeldeth, yet did he nothinge  
esteme it, nor the vanities thereof. He  
was borne in the prouince of *Nursia* of  
Honorable parentage, and broughte  
vp at *Rome* in the study of humanitie.  
But for as much as he sawe many by  
reason of such learninge to fall to dis-  
solut and leude life, he drewe backe his  
foote, which he had as it were nowe  
set forth into the worlde, least entring

E

to

98 THE DIALOGUES OF  
to far in acquaintance therewith, he  
likewise mighte haue fallen into that  
daungerous and godlesse gulphe:  
wherfore giuinge ouer his booke, and  
forsakinge his fathers house & welth,  
with a resolute minde only to serue  
God, he soughte for some place, whe-  
re he mighte attaine to the desire of his  
holy purpose: and in this sorte he de-  
parted, instructed with learned igno-  
rance, and furnished with vnlearned  
wisdom. All the notable thinges and  
actes of his life I could not learne: but  
those fewe, which I mynde nowe to  
reporte, I had by the relation of fower  
of his disciples: to witt of *Constantinus*, a  
most rare and reuerent man, who was  
next Abbot after him. Of *Valentinianus*,  
who many yeres had the charge of the  
*Lateran* Abbey. Of *Simplicius*, who was  
the thirde Generall of his order: and  
lastly of *Honoratus*, who is nowe Abbo-  
te of that monastery, in which he first  
began his holy life.

H O V V

HOW HE MADE A BROKEN  
*sieue hole and founde.*

## CHAPTER I.

**B**ennet hauinge nowe giuen ouer the schole, with a resolute minde to leade his life in the wildernes: his nurse alone which did tenderly loue him, wolde not by any meanes giue him ouer. Cōmyng therfore to a place called *Enside* and remayning there in the churche of *S. Peter*, in the companye of other vertuous men, which for charity liued in that place, it fell so out, that his nurse borrowed of the neighbours a sieue to make cleane wheate, which being left negligently vpon the table, by chaunce it was broken in two pieces: wherevpon she fell pitifully a weeping, because she had borrowed it. The deuout and religious youth *Bennet*, seeing his nurse so lamenting, moued vvith compassion, tooke avvay vvith him both the pieces of the sieue, and vvith tears fell to his prayers: and after he had done, rising vp he founde it so vvhole, that the place coude not be scene vvhere before it

100 THE DIALOGUES OF  
was broken: and comminge straight  
to his nurse, and comforting her with  
goode wordes, he deliuered her the  
sieuē safe and sounde: which miracle  
was knowne to all the inhabitantes  
thereabout, and so much admired, that  
the townese-men for a perpetuall  
memorye, did hange it vp at the chur-  
che dore, to the ende that not onely mē  
then liuinge, but also thiere posteritye  
might vnderstāde, how greatly Gods  
grace did worck with him, vpō his first  
renouncinge of the worlde. The sieuē  
cōtinewed there many yeres after, euē  
to these verye troubles of the *Lambar-*  
*des*, where it did hange ouer the chur-  
che dore.

But *Bennet* desiringe rather the mi-  
series of the worlde, then the praises  
of men: rather to be wearied with la-  
bour for Gods sake, then to be exalted  
with transitorye commendation: fled  
priuily from his nurse, and went into  
a deserte place called *Sublacum*, distant  
almost fourtye miles from *Rome*: in  
which there was a fountaine springin-  
ge forth coole and clere water: the  
abundāce whereof doth first in a broa-  
de place make a lake, and afterwarde  
runninge

runninge forwarde, commeth to be a  
 riuer. As he was trauailinge to this  
 place, a certaine monke called *Romanus*  
 met him, and demanded whether he  
 went, and vnderstandinge his purpose, *Habit of*  
 he both kept it close, furthered him *monkes.*  
 what he mighte, vested him with the  
 habit of holy conuersation, and as he  
 coulde, did minister and serue him.

The man of God *Bennet* comminge  
 to this forclaide place, liued there in a *An Her-*  
 straichte caue, where he continewd *mites life.*  
 three yeres vnknowne to all men,  
 except to *Romanus*, who liued not far  
 of, vnder the rule of Abbot *Theodacus*,  
 and very vertuouflye did steale certai-  
 ne houres, and likewise sometye a  
 loafe giuen for his owne prouision,  
 which he did carry to *Bēnet*. And becau-  
 se from *Romanus* cell to that caue there  
 was not any waye, by reason of an  
 highe rocke which did hange ouer it:  
*Romanus* from the top thereof vpon  
 a longe rope did let downe the  
 loafe, vpon which also with a band  
 he tied a little bell, that by the rin-  
 ginge thereof, the man of God mighte  
 knowe when he came with his  
 breade, and so be readye to take it.



But the olde enemy of mankinde, enuying at the charity of the one, and the refection of the other, seeing a loafe vpon a certaine day let dovvne, threuve a stone and brake the bell: but yet for all that, *Romanus* gaue not ouer to serue him by all the possible meanes he coulde.

At length vwhen almighty God vvas determined to ease *Romanus* of his paines, and to haue *Benmets* life, for an example knovvne to the vvorld, that such a candle set vpon a candle-sticke, mighte shine and giue lighte to the church of God, our Lorde vout-fased, to appeare vnto a certaine Priest dvelling a goode vvay of, vvho had made readye his dinner for Easter daye, and spake thus vnto him. Thou hast provided goode chere for thy selfe, and my seruant in suche a place is afflicted vvith hunger: vvho hearing this, forthvvith rose vp, & vpon Easter daye it selfe, vvith such meate as he had prepared, vent to the place, vvhere he soughte for the man of God amongst the steepe hills, the lovve val-leis and hollovve pittes, and at length founde him in his caue: vvhere after  
they

they had praied together, and sittinge dovyne, had giuen God thanckes, and had much spirituall talke, then the Priest saide vnto him: Rise vp brother, and let vs dine, because to day is the feast of Easter. To vvhom the man of God ansvvered, & saide, I knowe that it is Easter vvith me and a great feast, hauing founde so muche fauor at Gods handes, as this day to enioye your companye (for by reason of his longe absence from men, he knevve not that it vvas the greate solemnitye of Easter) But the reuerent Priest againe did assure him sayinge. Verily to day is the feast of our Lordes resurrection, and therfore meete it is not, that you sholde keepe abstinence, and besides I am sent to that ende, that vve mighte eate together of such prouision as Gods goodenes hathe sent vs: vvherupon they saide grace, & fell to thier meate, and after they had dined, and bestovved some tyme in talkinge, the Priest returned to his church.

About the same tyme likewise, certaine sheeheardes founde him in that same caue: and at the first, vvhen they espied him throughe the bushes,

104 THE DIALOGVES OF  
& sawe his apparrell made of skinnēs,  
they verily thoughte that it had bene  
some beast: but after they were ac-  
quainted with the seruante of God,  
many of them were by his meanes,  
conuerted from thiere beastlye life to  
grace, piety, and deuotion. And thus  
his name in the country there about  
became famous, and many after this  
went to visit him, and for corporall  
meate which they broughte him, they  
carried away spiritual foode for thiere  
soules.

HOW HE OVERCAME A GREAT  
*tentation of the fleshe.*

CHAPTER II.

*Blessing  
with the  
signe of  
the crosse.*

**V**Pon a certaine daye being alone,  
the temptor was at hande: for a  
little blacke birde commonly called a  
mearle or an owzell began to flye  
aboute his face and that so nere, as the  
holy man yf he wolde mighte haue ta-  
ken it with his hande: but after he had  
blest him selfe with the signe of  
the crosse, the birde flowe awaye:  
and forthwith the holy man was af-  
flicted with such a terrible tentation of  
the

the fleshe, as he neuer felt the like in all his life. A certaine woman there was which sometyme he had seene, the memorye of which, the wicked spirit put into his minde, and by the representation of her, did so mightily inflame with concupiscens the soule of Gods seruauunt, which did so encrease, that almost ouercome with pleasure, he was of minde to haue forsaken the wildernes. But suddainly assisted with Gods grace he came to him selfe, and seeinge many thicke briers and nettle bushes to growe harde by: of he cast his apparrell, and threwe him selfe into the middest of them, and there wallowed so longe that vwhen he rose vp, all his fleshe vvas pitifully torne: and so by the vvoundes of his bodye, he cured the vvounde of his soule, in that he turned pleasure into paine, and by the outvvarde burninge of extreme smarte, quenched that fire vvwhich beinge nourished before vvith the rewell of carnall cogitations, did inwardly burne in his soule: and by this meanes he ouercame the synne, because he made a change of the fire.

106 THE DIALOGUES OF  
From vvhich tyme forvvarde as him  
felfe did aftervvarde reporte vnto his  
disciples, he founde all tentation of  
pleasure so subdued, that he neuer felt  
any fuche thinge. Many after this be-  
gan to abandon the vvorlde, and to  
become his schollers. For beinge nowe  
freed from the malady of tentation,  
vvorthily and vvith greate reason is  
he made a master of vertue: for which  
cause in *Exodus*, commandement is  
giuen by *Moyfes*, that the Leuites from  
fue and tvventy yeres and vpvvard  
sholde serue, but after they came to fif-  
tye, that thy sholde be ordained kee-  
pers of the holy vessell.

*Peter.*

Somwhat I vnderstand of this tes-  
timony alleaged: but yet I beseeche  
you to tell me the meaninge thereof  
more fullye.

*Gregory.*

It is plaine *Peter*, that in youth the  
tentation of the fle. he is hore: but  
after fifty yeres the heate of the body  
waxeth colde, and the foules of faithe-  
full people become holy vessels.  
Wherfor

Wherefore necessary it is that Gods elect seruantes, whiles they are yet in the heate of tentation, sholde liue in obedience, serue, and be wearied with labour & paines. But when by reason of age the heate of tentation is past, they become keepers of holy vessel: because they then are made the doctors of mens soules.

*Peter.*

I can not deny, but that your wordes haue giuen me full satisfaction: wherefore seeinge you haue nowe expounded the meaninge of the former texte alleaged, prosecute I pray as you haue begon, the rest of the holie mans life.

HOVV BENNET BY THE  
*signe of the holy crosse, brake a drinckinge  
 glasse in pieces.*

### CHAPTER III.

*Gregory.*

**W**Hen this great tentation was thus ouercome, the man of God, like vnto a piece of grounde  
 E 6 well



108. THE DIALOGUES OF  
well tilled and weeded: of the fede of  
vertue, brought forth plentiful store  
of fruite: and by reason of the great  
reporte of his wonderfull holy life,  
his name became verie famous. Not  
far from the place where he remayned  
there was a monasterie, the Abbot  
whereof was deade: wherevpon the  
whole Conuent came vnto the vene-  
rable man *Bennet*, intreatinge him ve-  
ry earnestly, that he wolde vouchesafe  
to take vpon him, the charge and go-  
uernemēt of thiere Abbey: longe tyme  
he denied thē, sayinge that thiere man-  
ners were diuers from his, and therfor  
that they sholde neuer agree together:  
yet at lengthe ouercome vvith thiere  
intreatye, he gaue his consent. Hauin-  
ge novve take vpon him the charge of  
the Abbey, he tooke order that regular  
life sholde be obserued, so that none of  
thē could as before they vsed, thronghe  
vulawful actes decline from the pathe  
of holy cōuersation, either on the one  
side, or on the other: which the mōkes  
perceiuinge, they fell into a great rage,  
accusinge thē selues that euer they de-  
sired hī to be thiere Abbot, seeinge thiere  
crooked cōditions coule not edure his  
vertuous kinde of gouernmēt: & ther-

fore vwhen they sawe that vnder him they coule not liue in vnlawfull sort, & were loth to leaue thiere former cō- uersation, and founde it hard to be in forced with olde mindes, to meditate & thincke vpon newe thinges: and be- cause the life of vertuous men, is al- waies grievous to those that be of wic- ked conditions, some of them begane to deuise, howe they mighte ridd him out of the vvaye: and therfore taking counsel together, they agreed to poison his vvine: vvwhich being done, and the glasse wherein that wine was, accor- ding to the custome offered to the Ab- bot to blesse, he putting forth his hāde made the signe of the crosse, & straigh- te waye the glasse that was holden far of brake in peces, as thoughe the signe of the crosse had bene a stone throwne against it: vpon which accidēt the mā of God by & by perceiued, that the glasse had in it the drinke of death, which coule not indure the signe of life: and therfore risinge vp, with a milde coun- tenance, and quiet minde, he called the monkes together, and spake thus vnto them. Almightye God haue mercye vpon you, and forgiue you: why haue you vied me in this manner?

*A mira-  
cle by the  
signe of  
the crosse.*

110 THE DIALOGUES OF  
did not I tell you before hande, that  
our manner of liuinge coulde neuer  
agree together? Goe your waies, and  
seeke ye out some other father sutable  
to your owne conditions, for I intende  
not now to stay anye longer among-  
gest you: when he had thus discharged  
him selfe, he returned back to the wil-  
dernes which so much he loued, and  
dwelt alone with him selfe, in the  
sight of his creator, who beholdeth  
the hartes of all men.

*Peter.*

I vnderstande not very well, what  
you meane when you saye, that he  
dwelt with him selfe.

*Gregory.*

Yf the holy man had longer con-  
trary to his owne minde, continued  
his gouernement ouer those monkes,  
who had all conspired against him, and  
were far vnlike to him in life and con-  
uersation: perhappes he shoulde haue  
diminished his owne deuotion, and  
somewhat withdrawne the eyes of his  
soule from the lighte of contempla-  
tion: and being wearied dailye with  
corre-

correcting of thiere faultes, he sholde haue had the lesse care of him selfe, and so haply it mighte haue fallen out, that he sholde both haue lost him selfe, and yet not founde them: for so often as by infectious motion we are caried too far from our selues, vve remaine the same men that vve vvere before, and yet be not vvith our selues as vve vvere before: because vve are wandring about other mens affaires, little consideringe and lookinge into the state of our ovvne soule: For shall vve saye that he vvas vvith him selfe, vvho vvvent into a far countrie, and after he had, as vve reade in the Gospell, prodigally spent that portion vvich he receiued of his father, was glad to serue a citizen, to keepe his hogges, and wolde willingly haue filled his hungry belly, with the huskes which they did eate: who notwithstanding afterwarde, when he thought vvith him selfe of those goodes which he had lost, it is vvritten of him that returninge into him selfe he saide: *How manye hired men in my fathers house do abounde vvith breade?* Yf then before he were vvith him selfe, from  
whence

Luc. 15.

112 THE DIALOGUES OF  
whence did he returne home vnto  
him selfe? and therfore I saide that this  
venerable man did dwell with him  
selfe, because carryinge him selfe cir-  
cumspectlye and caretully in the sig-  
hte of his creator, alwaies consideringe  
his owne actions, alwaies examininge  
him selfe, neuer did he turne the eyes  
of his soule from him selfe, to beholde  
oughte els whatsoeuer.

*Peter.*

*Act. 12.* Why then is it vwritten of the Apo-  
stle *S. Peter*, after he vvas by the Angel  
deliuered out of prison, that returnin-  
ge to him selfe he said: *Now I knowe ve-  
rilye, that our Lord hath sent his Angel, and  
hath deliuered me from the hande of Herod,  
and from all the expectation of the people of  
the Iewes.*

*Gregory.*

We are two manner of waies *Peter*  
caried out of our selues, for either we  
fall vnder our selues by sinfull cogita-  
tion: or els we are by the grace of con-  
templation lifted aboue our selues: for  
he that kept hogges, through wādrin-  
ge of his minde & vncleane thoughtes,  
fell

fell vnder him selfe: But he whom the Angell deliuered out of prison, being also rapt by the Angell into an ecstasie, vvas in truthe out of him selfe, but yet about him selfe: Both of them therfore did returne vnto them selues, the one vwhen he recollected him selfe, and forsoke his leuue kinde of life: and the other from the top of contemplation, to haue that vsuall iudgement and vnderstanding, vvhich before he had: wherfore venerable *Bennet* in that solitary wildernes dwelt with him selfe, because he kept him selfe, and retired his cogitations within the closet of his owne soule: for when the greatness of contemplation rapt him vp alofte; out of all question he did then leaue him selfe, vnder him selfe.

*Peter.*

Your discourse doth very well content me: yet I beseeche you to answer me this questiō, whether he coulde in conscience giue ouer those monkes, whose gouernment he had now taken vpon him.

*Gregory.*

In myne opinion *Peter* euill men  
may



314 THE DIALOGUES OF  
may with goode conscience be tolle-  
rated in that cōmunitie, where there  
be some good that may be holpen and  
reape commoditie. But where there  
be non goode at all, that may receiue  
spiritual profitt, often tymes all labour  
is lost, that is bestowed in bringing of  
such to good order, especially if other  
occasions be offered of doing God pre-  
sently better seruice els where: for  
whole goode then, shoulde the holye  
man haue expected, seing them all to  
persecute him with one consent: and  
(that which is not to be passed ouer  
with silence) those that be perfect, car-  
ry alwaies this minde, that when they  
perceiue thiere labor to be fructelesse  
in one place, to remoue straighte to an  
other, where more goode may be do-  
ne. And for this cause, that notable  
preacher of the worlde, who was desi-  
rous to be dissolued, and to be with  
Christe, vnto whom to liue is Christe and to  
dye is gaine: and who not only desired  
him selfe to suffer persecution, but did  
also animate and incourage others to  
suffer the same: yet being him selfe in  
persecution at *Damascus*, got a rope and  
a basket to passe over the wall, and  
was

*Philip. i.*

*cap. v. 21.*

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was priuily let downe : what then? shall we saye that *Paul* was affraide of death, when as him selfe said, that he desired it for Christes sake? not so: but when he perceiued, that in that place little good vvas to be done by great labour, he reserued him selfe to further labour, where more fruit, and better successe mighte be expected: and therefore the valiāt soldiā of Christ, wolde not be kept within wals, but soughte for a larger felde where he mighte more freely labour for his master. And so in like manner you shall quickly perceiue yf you marcke well, that venerable *Bēnet* forsooke not so many in one place, that were vnwilling to be taughte, as he did in sundry other places raise vp from the death of soule many more, that were willing to be instructed.

*Peter.*

It is so as you say, and plaine reason teacheth it, and the example of *S. Paul* alleaged doth confirme it. But I beseeche you to returne vnto your former purpose, and to prosecute the life of the holy man.

*Gre-*

Gregory.

*Building  
of Abbeys*

*Young chil-  
dren  
brought  
up in a  
monasti-  
cal life.*

When as Gods seruant dayly en-  
creased in vertue, and became conti-  
nually more famous for miracles:  
many were by him in the same place,  
drawne to the seruice of almighty  
God, so that by Christes assistance he  
built there twelue Abbeys: ouer which  
he appointed gouernors, and in eache  
of them placed twelue monkes, and a  
fewe he kept with him selfe, namely  
such as he thoughte wolde more pro-  
fitt, and be better instructed by his  
owne presence. At that tyme also ma-  
ny noble and religious men of Rome  
came vnto him, and committed thiere  
children to be brought vp vnder him,  
for the seruice of God. Then also  
Euicius deliuered him *Maurus*: and *Ter-  
tullius* the Senator, broughte *Placidus*,  
beinge thiere sonnes of great hoope &  
towardnes: of which two, *Maurus* gro-  
winge to great vertue, began to be his  
masters coadiutor: but *Placidus*, as yet  
was but a boy of tender yeres.

HOVV

5.

HOVV

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HOVV BENNET REFORMED A  
*monke , that wold not stay at his  
 prayers*

CHAPTER IIII.

**I**N one of the monasteries which he  
 had built in those partes , a monke  
 there was, which coulde not cōtinewe  
 at prayers : for when the other mon-  
 kes kneeled downe to serue God , his  
 manner was to go forth, and there  
 with wandring minde to busie him  
 selfe about some earthly and transito-  
 rye thinges . And when he had bene  
 often by his Abbot admonished of this  
 fault without any amendment , at  
 length he was sent to the mā of God,  
 who did likewise very muche rebuke  
 him for his folly , yet notwithstanding  
 returning backe agayne, he did scarce  
 two daies followe the holy mans  
 admonitiō: for vpon the thirde day, he  
 fel againe to his old custome, & wolde  
 not abide within at the tyme of praier:  
 worde whereof being once more  
 sent to the mā of God by the father of  
 the Abbey whō he had there appointed,  
 he returned him answer that he wold  
 come

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come him selfe, & reforme what was  
amisse, which he did accordingly: & it  
fell so out, that when the singinge of  
psalmes was ended, and the howre  
come, in which the monkes betooke  
them selues to praier: the holy man  
perceiued, that the monke which vsed  
at that tyme to goe forth, was by a lit-  
tle blacke boye drawne out by the  
skirte of his garment: vpon which  
sight, he spake secretly to *Pompeianus*,  
father of the Abbey, and also to *Maurus*  
saying. Do you not see who it is, that  
draweth this monke from his praiers?  
and they answered him, that they did  
not. Then let vs pray (quoth he) vnto  
god, that you also may beholde whom  
this monke doth follovv: and after  
tyvo daies *Maurus* did see him, but *Pom-  
peianus* could not. Vpon an other day,  
vwhen the man of God had ended his  
deuotions, he vvent out of the orato-  
rye, vwhere he founde the foresaide  
monke standinge idle, vvhom for the  
blindenes of his hart he strooke with a  
little vvand, and from that day for-  
vvarde, he vvas so freed from all allu-  
rement of the little blacke boye, that  
he remayned quietly at his praiers, as  
other

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The

other of the monkes did : for the olde enemye was so terrified, that he durst not any more suggest any such cogitations: as though by that blowe, not the monke, but him selfe had bene strooken.

## OF A FOVNTAINE THAT

*sprunge forth in the topp of a mountaine,  
by the praiers of the man of God:*

## CHAPTER V.

**A**mongest the monasteries which he had built in those partes, three of them were situated vpon the rockes of a mountaine, so that verye painfull it was, for the monkes to go downe and fetch water, especially because the side of the hill was so steepe, that there was great feare of danger: and therefore the monkes of those Abbeis with one consent came vnto the seruant of God *Berniet*, giuinge him to vnderstande, how laborious it was for them daily to go downe vnto the lake for water; & therefore they added, that it was very necessarye to haue them remoued to some other places. The man of God comfortinge them  
with



120 THE DIALOGUES OF  
with swete wordes, caused them to  
returne backe againe: and the next  
nighte hauing with him only the lit-  
tle boy *Placidus* (of whom we spake be-  
fore) he ascended vp to the rocke of  
that mountaine, and continewed there  
a longe tyme in praier, and when he  
had done, he toke three stones, & laide  
them in the same place for a marcke,  
& so none of them being priuy to that  
he had done, he returned backe to his  
owne Abbey. And the next daye when  
the foresaide monkes came againe  
about thiere former busines, he saide  
thus vnto them: Go your vvaye to the  
rocke, and in the place where you fin-  
de three stones laide one vpon an  
other, digge a little hole, for almighty  
God is able to bringe forth vvater in  
the topp of that mountaine, and so to  
ease you of that great labour vvich  
you take in fetching it so farr: avvay  
they vvvent, and came to the rocke of  
the mountaine according to his dire-  
ction, vvich they founde as it vvcre  
svveating droppes of vvater, and after  
they had vvith a spade made an hol-  
lovve place, it vvvas straighte vvai-  
es filled, and vvater flovved out so  
abun-

abundantly, that it doth plentifully  
euen to this day, springe out and run-  
ne downe from the topp, to the verye  
bottom of that hill.

HOVV THE YRON HEADE OF  
*a bill, from the bottom of the water,  
returned to the handle againe.*

## CHAPTER VI.

**A**T an other tyme, a certaine  
Goth, poore of spirit, that gaue  
ouer the worlde, was receiued by the  
man of God: whom on a day he com-  
manded to take a bill, and to clense a  
certaine plott of grounde from briers,  
for the makinge of a gardin, which  
grounde was by the side of a lake. The  
Goth as he was there labouringe, by  
chance the heade of the bill slipt of,  
and fell into the water, which was so  
depe, that there was no hope euer to  
get it againe. The poore Gothe in  
great feare, ran vnto *Maurus* and told  
him what he had lost, confessing his  
owne fault and negligence: *Maurus*  
forthwith went to the seruauant of  
God, giuing him to vnderstande the-  
reof, who came straightwaies to the  
lake,

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lake: and toke the handle out of the  
Gothes hande, and putt it into the  
water, and the yron heade by and by  
ascended from the bottom, and entred  
againe into the handle of the bill,  
which he deliuered to the Gothe  
sayinge: Beholde here is thy bill agai-  
ne, worcke on and be fadd no more.

H O W MAVRVS WALKED  
vpon the water.

CHAPTER VII.

**O**N a certaine daye, as venerable  
*Bennet* was in his cell, the fore-  
said yong *Placidus*, the holy mas monke  
went out to take vp water at the lake,  
and putting downe his pail careleslye  
fell in him selfe after it, whom the wa-  
ter forthwith caried awaye from the  
lande so far as one maye shote an ar-  
rowe. The man of God being in his  
cell by and by knewe this, and called  
in halt for *Maurus* sayinge. Brother  
*Maurus* runne as fast as you can, for  
*Placidus* that went to the lake to fetch  
water is fallen in, and is carried a good  
waye of. A strange thinge and since  
the tyme of *Peter* the Apostle neuer  
heard

hearde of: *Maurus* crauing his fathers  
 blessinge, and departing in all hast at  
 his commandement, ran to that place  
 vpon the water, to which the yong  
 lad was carried by force thereof, thinc-  
 kinge that he had all that while gone  
 vpon the land: and takinge fast hold of  
 him by the heare of his heade, in all  
 hast he returned backe againe: and so  
 sone as he was at lande, comminge to  
 him selfe he looked behinde him, and  
 then knewe very well that he had be-  
 fore runne vpon the water: and that  
 vvhich before he durst not haue pre-  
 sumed, beinge nowe done and past,  
 he both maruailed, and vvas afraide at  
 that vvhich he had done. Comminge  
 backe to the father, and telling him  
 vvhat had happened: the venerable  
 man did not attribut this to his ovvne  
 merites, but to the obedience of *Mau-  
 rus*: but *Maurus* on the contrarye, saide  
 that it vvas done only vpon his com-  
 mandement, and that he had nothing  
 to do in that miracle, not knowving at  
 that tyme vvhat he did. But the frien-  
 ly contention procedinge of mutuall  
 humility, the yong youth him selfe  
 that vvas saued from drovvinge did

124 THE DIALOGVES OF  
determyne: for he saide that he sawe  
when he was drawne out of the wa-  
ter, the Abbotes garmēt vpon his hea-  
de, affirming that it was he that had  
deliuered him from that great danger.

*Peter.*

Certainly they be wonderfull thinges  
which you report, and such as may  
serue for the edification of many: for  
myne owne parte, the more that I  
heare of his miracles, the more do I  
still desire.

HOVV A LOAFE VVAS POI-  
*soned, and caried far of by a crowe.*

#### CHAPTER VIII.

**V**Hen as the foresaide mona-  
steries were zealous in the  
loue of our Lorde Iesus Christ: and  
thiere fame diūpersed far and nere, and  
many gaue ouer the secular life, and  
subdued the passions of thiere soule,  
vnder the lighte yoke of our Sauour:  
then (as the manner of wicked peo-  
ple is, to enuye at that vertue, which  
them selues desire not to followe) one  
*Florentius* Priest of a church hard by,  
and

and grandfather to *Florentius* our subdeacon, possessed with diabolicall malice, began to enuye the holy mans vertues, to backbite his manner of liuing, and to withdraw as many as he coulde from going to visit him: and when he sawe that he coulde not hinder his vertuous proceedinges, but that on the contrarye, the fame of his holy life increased, and many daile ypon the verie reporte of his sanctitye, did betake them selues to a better state of life: burning more and more with the coles of enuye he became far worse: and thoughte he desired not to imitate his commendable life, yet faine he wolde haue had the reputation of his vertuous conuersation. In conclusion so much did malicious enuie blinde him, and so far did he wade in that synne, that he poisoned a loafe, and sent it to the seruauunt of almightye God, as it were for an holy present. The man of God receiued it with great thanckes, yet not ignorant of that which was hidden within. At dinner tyme a crow, daily vsed to come vnto him from the next woode, which



126 THE DIALOGUES OF  
tooke bread at his handes: comming  
that day after his manner, the man of  
God threwe him the loafe which the  
Priest had sent him, giuinge him this  
charge. In the name of *Iesus Christ* our  
Lorde, take vp that loafe, and leaue it  
in some suche place, where no man  
may finde it. Then the crowe openin-  
ge his mouthe, and lifting vp his win-  
ges, began to hopp vp and downe  
about the loafe, and after his manner  
to crye out, as though he wolde haue  
saide, that he was willing to obeye,  
and yet coulde not do what he was  
commanded. The man of God againe  
and againe bad him sayinge: Take it  
vp without feare, and throwe it whe-  
re no man may finde it. At length with  
much adoo the crowe tooke it vp, and  
flew awaye, and after three howres,  
hauinge dispatched the loafe, he retur-  
ned backe againe, and receiued his  
vsuall allowance from the man of  
God.

But the venerable father perceiui-  
nge the Priest so wickedly bent against  
his life, was far more sory for him,  
then grieved for him selfe. And *Floren-  
tius* seeinge that he coulde not kill the  
body

body of the master, labourerth nowe  
 vvhath he can, to destroye the soules of  
 of his disciples: and for that purpote he  
 sent into the yarde of the Abbey be-  
 fore thiere eies, seuene naked yonge  
 vvemen, vvich did there take handes  
 togither, play and dance a longe tyme  
 before them, to the end that by this  
 meanes, they mighte inflame thiere  
 mindes to sinfull lust: vvich damna-  
 ble sighte the holy man beholdinge  
 out of his cell, and fearinge the dan-  
 ger, which thereby mighte ensewe to  
 his yonger monkes, and consideringe  
 that all this was done only for the  
 persecutiuge of him selfe, he gaue place  
 to enuye: and therfore after he had for  
 those Abbeyes and oratories which he  
 had there built appointed gouernors,  
 and left some vnder thiere charge, him  
 selfe in the company of a fewve mon-  
 kes remoued to an other place. And  
 thus the man of God vpon humili-  
 ty, gaue place to the others malice:  
 but yet almighty God of iusticedid se-  
 uerely punnishe his vvickednes. For  
 vvhen the foresaide Priest beinge in  
 his chāber, vnderstoode of the depar-  
 ture of holy *Bennet*, and vvvas very glad

128 THE DIALOGUES OF  
of that newes, beholde (the whole  
house besides, continewing safe and  
sounde) that chamber alone in which  
he was, fell downe, and so killed him:  
which strange accident the holy mans  
disciple *Maurus* vnderstādinge, straigh-  
te-ways sent him worde, he being as  
yet scarce ten miles of, desiringe him to  
returne againe, because the Priest that  
did persecut him, was slayne: which  
thinge when *Bennet* hearde, he was  
passing sorrowfull and lamented mu-  
che: both becaule his enemye died in  
such sorte, and also for that one of his  
monkes reioiced thereat: and therfore  
he gaue him penance, for that sending  
suche newes, he presumed to reioice  
at his enemies death.

*Peter.*

The thinges you reporte be strange,  
and muche to be wondered at: for in  
making the rocke to yelde forth wa-  
ter, I see *Moyses*: and in the yron, which  
came from the bottom of the lake, I  
beholde *Helisius*: in the walkinge of  
*Maurus* vpon the water, I perceiue  
*Peter*: in the obedience of the crowe, I

con-

contemplat *Helias*: and in lamenting the deathe of his enemy, I acknowledg *Dauid*: and therefore in myne opinion, this one man was full of the spirit of all goode men.

Gregory.

The man of God *Bennet* had the spirit of the one true God, who by the grace of our redemption, hath filled the hartes of his elect seruantes, of whom *S. Iohne* saith. *He was the true lighte, which doth lighten euery man comming into this worlde.* Of whom agayne, we finde it written: *Of his fulnes we haue all receiued.* For Gods holy seruantes mighte receiue vertues of our Lorde, but to bestowe them vpon others they coulde not: & therefore it was he that gaue the signes of miracles to his seruantes, who promised to giue the signe of *Ionas*, to his enemies: so that he vouchsafed to dye in the sighte of the proude, and to rise againe before the eyes of the humble: to the end, that they mighte behoulde, what they contemned, and those see that, which they oughte to worshipp and loue:

*Ioh. 1.*

*Ibidem.*

*Math. 12  
v. 40.*

130 THE DIALOGVES OF  
by reason of vvhich misterye it com-  
meth to passe, that vvhereas the prou-  
de cast thiere eies vpon the contempt  
of his death: the humble contrariwise  
against death, lay holde of the glorye of  
his povver and mighte.

*Peter .*

To vvhat places I pray you after  
this, did the holy man goc: and vvhe-  
ther did he aftervvarde in them  
vvorcke any miracles or no?

*Gregory .*

The holy man changinge his place,  
did not for all that chaunge his ene-  
mye . For aftervvarde he endured so  
much the more grievous battles, by  
hovve muche he had novv the master  
of all vvickednes fightinge openlye  
against him. For the tovvne vvich is  
called *Casino*, standeth vpon the side of  
an highe mountayne, vvich contay-  
neth as it vv ere in the lapp thereof, the  
foresaide tovvne, and aftervvard so ri-  
seth in height the space of three miles,  
that the toppe thereof, seemeth to  
touch the very heauens: in this place  
there vvas an auncient chappell in  
vvich

which the folishe and simple cuntrye people, accordinge to the custome of the olde gentils, worshipped the God *Apollo*: Rounde about it likewise vpon all sides, there were woodes for the seruice of the deuils, in which euene to that verry tyme, the mad multitude of infidels, did offer most wicked sacrifice: The man of God comminge thither, beat in pieces the idol, ouerthrewe the altar, set fire on the woodes, and in the temple of *Apollo*, he built the oratory of *S. Martin*, and where the aultar of the same *Apollo* was, he made an oratory of *S. Iohn*: and by his continuall preaching, he broughte the people dwelling in those partes, to embrace the faithe of *Christe*. The olde enemy of mankinde, not takinge this in good part, did not nowe priuily or in a dreame, but in open sighte present him selfe to the eyes of that holy father, and with great outcries complained that he had offered him violence. The noise which he made, the monkes did heare, but him selfe they coulde not see: but as the venerable father tolde them, he appeared visibly vnto him most fell and cruel, and

*Dedication of  
oratories  
to Saintes.*



132 THE DIALOGUES OF  
as though with his fiery mouth, and  
flaming eyes, he wolde haue torne  
him in pieces: what the deuill saide vn-  
to him, all the monkes did heare: for  
first he wold call him by his name, and  
because the man of God voutsafed  
him not any answer: then wolde he  
fall a reuilinge and railing at him: for  
when he cried out calling him, Blessed  
*Bennet*: and yet found that he gaue him  
no answer, straighte-waies he wolde  
turne his tune and say: Cursed *Bennet*  
and not blessed: what hast thoue to do  
with me? and why dost thoue thus  
persecut me? wherefore new battles of  
the olde enemy against the seruauent of  
God are to be looked for, against whō  
willingly did he make warr, but  
against his will, did he giue him occa-  
sion of manye notable victories.

*Maledi-  
He: non  
Benedicite*

HOVV VENERABLE BENNET  
by his prayer, remoued an huge  
stone.

#### CHAPTER IX.

Vpon a certaine daye, when the  
monkes were buildinge vp the  
celes of the last Abbey, there laye a  
stone

stone which they ment to employe about that busines : and when two or three were not able to remoue it, they called for more company , but all in vaine, for it remained so immoueable, as though it had growne to the very earthe: whereby they plainly perceiued that the deuill him selfe did sit vpon it , seeing so many mens handes coulde not so muche as once moue it: wherfore finding that thiere owne labours could do nothinge, they sent for the man of God, to helpe them with his praiers against the deuill, who hindered the remouinge of that stone. The holy man came, and after some praying, he gaue it his blessinge, and then they carried it away so quickly, as though it had bene of no waighte at all.

## OF THE FANTASTICALL

*fire ; which burnte the  
kitchin.*

## CHAPTER X.

**T**Hen the mā of god thought good that they sholde presently before  
his

134 THE DIALOGUES OF  
his departure, digge vp the grounde in  
the same place, which being done, and  
a depe hole made, the monkes founde  
there an idoll of brasse, which beinge  
for a little while by chance cast into  
the kitchin, they behelde fire suddainly  
to come from it, which to all thiere  
sight, seemed to sett the whole kitchin  
on fire: for the quenching whereof, the  
monkes by casting on of water made  
such a noise, that the man of God hea-  
ringe it, came to see what the matter  
was: and him selfe beholdinge not any  
fire at all, which they saide that they  
did, he boowed downe his head forth-  
with to his prayers, and then he per-  
ceiued, that they were deluded with  
fantasticall fire, and therfore bad them  
blesse thiere eies, that they mighte  
beholde the kitchin safe and sounde,  
& not those fantasticall flames, which  
the deuill had falsely deuised.

HOVV VENERABLE BENNET  
*reuiued a boy, crushed to death with  
the ruin of a wall.*

CHAPTER XI.

**A** Gaine as the monkes were ma-  
king of a certaine wall somewhat  
higher,

higher, because that was requisit: the man of God in the meane tyme was in his cell at his praiers. To whom the olde enemy appeared in an insulting manner, telling him, that he was now goinge to his monkes, that were a worckinge: whereof the man of God, in all hast gaue them warninge, wishing them to looke vnto them selues, because the deuill was at that tyme comminge amongst them. The message was scarce deliuered, when as the wicked spirit ouerthrewe the newe wal which they were a buildinge, and with the fall, slewe a little yong childe a monke, who was the sonne of a certaine courtier. At which pitifull chaunce, all were passinge sory and exceedingly grieued, not so much for the losse of the wall, as for the death of thiere brother: and in all hast they sent this heauy newes to the venerable man *Benner*: who commanded them to bringe vnto him the yong boye, mangled and maymed as he was, which they did, but yet they could not carry him any otherwise then in a sacke: for the stones of the wall had not only broken his lymmes, but also his very bones:

*Children  
receiued  
into reli-  
gion.*

136 THE DIALOGUES OF  
bones : being in that manner brought  
vnto the man of God, he bad them to  
lay him in his cell, and in that place  
vpon which he vsed to praye: and then  
puttinge them all forth, he shutt the  
dore, and fell more instantly to his  
prayers, then he vsed at other tymes:  
And ô strange miracle, for the very  
same howre he made him sound, and  
as liuely as euer he was before : and  
sent him againe to his former worcke,  
that he also mighte helpe the monkes  
to make an ende of that wall, of who-  
se deathe the olde serpent thought he  
sholde haue insulted ouer Bennet, and  
greatlye triumphed.

HOVV BY REVELATION VE-  
nerable Bennet knewe, that his monkes  
had eaten out of the monastery.

## CHAPTER XII.

**A** Monge other miracles which  
the man of God did: he began al-  
so to be famous for the spirit of pro-  
phecye : as to foretell what was to  
happen, and to relate vnto them that  
were present, such thinges as were do-  
ne in abience. The order of his Abbey  
was,

was, that when the monkes went  
abroade (to deliuer any message,) ne-  
uer to eate or drinke any thinge out  
of thiere cloister: and this beinge dili-  
gently obserued, according to the pre-  
scription of thiere rule, vpon a certaine  
daye some of the monkes went for the  
vpon such busines: and being enforced  
about the dispatch therof, to tary som-  
what longe abroad, it fell so out, that  
they staied at the house of a religious  
woman, where they did eate and re-  
fresh them selues. And being late be-  
fore they came backe to the Abbey,  
they went as the manner was, and as-  
ked thiere fathers blessing: of whom  
he demanded where they had eaten: &  
they saide no where: why do you  
(quoth he) tell an vntruth: for did you  
not goe into such a womans house? &  
eate such and such kinde of meate, and  
drinke so many cuppes? when they  
hearde him recount so in particular,  
both where they had staied, what  
kinde of meate they had eaten, and  
howe often they had druncke, and  
perceiued well that he knewe all  
whatsoever they had done, they  
fell downe trembling at his feet,  
and



138 THE DIALOGUES OF  
and confessed that they had done wickedlye: who straight vvaies pardoned them for that faulte, persvadinge him selfe, that they vvolde not any more in his absence presume to do any such thinge, seeinge they novv perceiued, that he vvas present vvith them in spirit.

OF THE BROTHER OF VA-  
*lentinian the monke, whom the man of*  
*God blamed for eatinge in his*  
*iorny.*

### CHAPTER XIII.

**A** brother also of *Valentinian* the monke, of vvhom I made mention before, vvas a laye man, but deuout and religious: vvho vsed euerye yere, as vvell to desire the praiers of Gods seruauant, as also to visit his naturall brother, to trauaile from his ovvne houle to the Abbeye: and his manner vvas, not to eate any thinge all that day before he came thither: Beinge therfore vpō a tyme in his iorneye, he lighte into the company of another, that carried meate about him to eate by the vvaye: vvho after the daye  
vvas

vvas vvell spent, spake vnto him in  
 this manner. Come brother (quoth  
 he) let vs refreshe our selues, that vve  
 faint not in our iornye: to vvhom he  
 ansvvered, God forbid: for eate I vvill  
 not by any meanes, seeing I am novv  
 goinge to the venerable father *Bennet*,  
 and my custome is to fast vntill I see  
 him: the other vpon this ansvvere sai-  
 de no more for the space of an hovvre:  
 But after vvarde hauinge trauailed a  
 little further, againe he vvas in hande  
 vvith him to eate some thinge: yet  
 then like vvise he vtterly refused, be-  
 cause he ment to go throughe fasting  
 as he was. His companion was con-  
 tent, and so went forward with him,  
 without taking any thinge him selfe.  
 But when they had nowe gone verie  
 farr, and were well wearied with lon-  
 ge trauailinge: at lengthe they came  
 vnto a medowe, where there was a  
 fountaine, and all such other pleasant  
 thinges, as vse to refreshe mens bodies.  
 Then his companion saide to him  
 againe: beholde here is water, a greene  
 medowe and a very swete place, in-  
 which we way refreshe our selues  
 and rest a little, that we may be the  
 better

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better able to dispatche the rest of our  
iorneye : which kinde wordes bewit-  
chinge his eares, & the pleasant place,  
flatteringe his eies, content he was to  
yeld vnto the motion, and so they fell  
to thiere meate together : and com-  
ming afterwarde in the eueninge to  
the Abbey, they broughte him to the  
venerable father *Bennet*, of whom he  
desired his blessinge : Then the holy  
man obiected against him, what he  
had done in the way, speaking to him  
in this manner . How fell it out bro-  
ther (quoth he) that the deuill talkinge  
to you, by meanes of your companion  
could not at the first nor seconde tyme  
perswade you : but yet he did at the  
thirde, and made you doe, what best  
pleased him? The goode man hearinge  
these wordes fell downe at his feete,  
confessinge the fault of his frailty:  
was griued, and so much the more  
ashamed of his sinne, because he per-  
ceiued that thoughe he were absent,  
that yet he did offende in the sighte of  
that venerable father.

*Peter .*

I see well, that the holy man had in  
his soule the spirit of *Helizeus*, who was  
present

S. GREGORIE. BOOKE II. 141  
present with his seruant *Giezi*, beinge  
then absent from him.

HOW THE DISSIMVLATION  
of kinge *Totilas* was discovered, and  
founde out by venerable *Bennet*.

CHAPTER XIII.

*Gregory.*

**Y**OU must goode *Peter* for a little  
while be silent, that you maye  
knowe matters yet far more impor-  
tant. For in the tyme of the *Gothes*,  
when *Totilas* thiere king vnderstode  
that the holy man had the spirit of  
prophecye: as he was goinge towardes  
his monasterie, he remayned in a place  
somewhat far of, and before hand sent  
the father worde of his comminge: to  
whom answer was returned, that he  
might come at his pleasure. The kinge  
as he was a man wickedlye disposed,  
thoughte he wolde trye whether the  
man of God were a prophet, as it was  
reported or no. A certaine man of his  
garde he had called *Riggo*, vpon whō he  
caused his owne shoes to be put & to  
be apparrelled with his other princely  
roabes, cōmāding him to go as it were  
him

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him selfe to the man of God:& to giue  
the better colour to this deuise, he sent  
three to attende vpon him, who especially  
were alwaies about the kinge:  
to witt *Vsitericus*, *Rudericus*, and *Blindinus*:  
charging them that in the presence of  
the seruant of God, they shold be  
next about him, and behaue them sel-  
ues in such sorte, as though he had be-  
ne king *Totilas* indeed: & that diligētly  
they shoulde doe vnto him all other  
seruices, to the end that both by such  
duriful kinde of behauior, as also by  
his purple roabes, he mighte verily  
be taken for the kinge him selfe: *Riggo*  
furnished with that braue apparrell,  
and accompaigned with many courtiers  
came vnto the Abbey: at which tyme,  
the man of God satt a little waye of,  
and when *Riggo* was come so nere  
that he mighte well vnderstand what  
the man of God saide, then in the hear-  
ing of them all, he spake thus. Put of  
my good sonne, put of that apparrell,  
for that which thou hast on, is none of  
thine: *Riggo* hearinge this, fell straighe  
waies downe to the grounde, and was  
very muche affraide, for presuminge  
to go aboute to mocke so vvorthe a  
man,

man, and all his attendantes and seruitours fell dovvne likevvise to the earthe, and after they vv ere vp againe, they durst not approche any ncerer to his presence: but returned backe to thiere kinge, tellinge him vvith feare, hovve quickly they vv ere discouered.

HOVV VENERABLE BENNET  
*prophecied to kinge Totilas: and also to  
 the Bisshop of Camisina, such thinges  
 as were afterward to fall out.*

## CHAPTER XV.

**T**Hen Totilas him selfe in person, vv ent vnto the man of God: and seeinge him sitting a far of, he durst not come nere, but fell dovvne to the ground: vv hom the holy man (speaking to him tvvise or thrise) desired to rise vp, and at length came vnto him, and vvith his ovvne handes lifte him vp from the earth, vv here he lay prostrat: and then entring into talke, he reprehended him for his vvicked deedes, and in fewe vvordes tolde him all that vv which sholde befall him sayinge. Muche vvickednes doe you daily com-



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committe, and many great sinnes haue  
you done : nowe at length giue ouer  
your sinfull life: Into the cite of *Rome*  
shall you enter, and ouer the sea shall  
you passe: nine yeres shall you raigne,  
andin the tenth shall you leaue this  
mortall life : The kinge hearinge these  
thinges was wondertully affraide, and  
desiring the holy man to commend  
him to God in his praiers, he departed:  
and from that tyme forward he was  
nothing so cruell, as before he had be-  
ne. Not long after he went to *Rome*, sail-  
led ouer into *Sicily* and in the tenth  
yere of his raigne, he lost his kingdome  
together with his life.

The Bishop also of *Camisina* vsed to  
visit the seruaunt of God, whom the  
holy man derely loued for his ver-  
tuous life. The Bishop therfore talkin-  
ge with him of kinge *Totilas*, of his ra-  
kinge of *Rome*, and the destruction of  
that cite, saide. This cite will be so  
spoiled and ruyned by him, that it will  
neuer, be more inhabited. To whom  
the man of God answered: *Rome* (quoth  
he) shall not be vtterly destroyed by  
strangers: but shall be so shaken with  
tēpestes, lightninges, whirlwindes, &  
earth

earth quakes, that it will fall to decay of it selfe. The mysteries of which prophecy, we now beholde as clere as the daye: for we see before our eyes in this verye citye, by a strange whirlwinde the world shaken, houles ruined, and churches ouerthrowne, and buildinges rotten with old age we beholde daily to fall downe: True it is that *Honoratus* by whose relation I had this, saith not that he receiued it from his owne mouthe, but that he had it of other monkes, which did heare it themselves.

*He seemeth  
to speake  
of the in-  
vasion of  
the Lom-  
bards: se  
the third  
booke cha.  
xxxviij.*

## OF A CERTAINE CLERGY

*man, whom venerable Bennet for a tyme  
deliuered from a deuil.*

## CHAPTER XVI.

**A**T the same tyme a certaine clergyman, that serued in the church of *Aquinum* was possessed: whom the venerable man *Constantius* Bishoppe of the same citye, sent vnto many places of holy martirs for helpe: but Gods holy martirs, wolde not deliuer him, to the end that the worlde might knowe, what great grace was in the

*Pilgrimage  
to the  
tombes of  
martirs.  
Martirs  
often help  
suche as  
be deuout  
vnto  
them.*

G

ser-

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seruante of God *Berniet*: wherfore at  
lengthe he was broughte vnto him,  
who prayinge for helpe to *Iesus Christ*  
our Lorde, did forthwith cast the olde  
enemye out of the possessed mans bo-  
dye, giuing him this charge: Go your  
way, and hereafter abstaine from ea-  
ting of flesh, and presume not to enter  
into holy orders, for when soeuer you  
shall attempt any such thinge, the de-  
uill againe will haue power ouer you.  
The man departed safe and sounde, and  
because punnishment freshe in me-  
morye, vieth to terrifye the mynde, he  
oblerued for a tyme what the man of  
God had giuen him in commande-  
ment. But after many yeres, when all  
his seniors were deade, and he sawe  
his iuniors preferred before him to  
holy orders, he neglected the wordes  
of the man of God, as though he forgot-  
ten through lengthe of tyme, and tooke  
vpon him holy orders: wherevpon  
straightwaies the deuill that before  
had lefte him entred againe, and neuer  
gaue ouer to torment him, vntill he  
had seperated his soule from his bo-  
dye.

*Abstinēce  
from flesh*

*Peter.*

*Peter .*

This holy man as I perceiue did knowe the secret counsell of God: for he sawe that this clergie man was deliuered to the power of the deuill, to the end he should not presume to enter into holy orders.

*Gregory.*

Why sholde he not knowe the secretes of God, who kept the commandements of God: when as the scripture saithe. *He that cleaueth vnto our Lorde, is one spirit with him.* 1. Corint. 6.

*Peter .*

Yf he that cleaueth vnto our Lorde be, one spirit with our Lorde: what is the meaninge of that vvhich the Apostle saithe: *VVho knoweth the sence of our Lorde, or who hath bene his counsellor?* Rom. 11. for it semeth very inconuenient to be ignorant of his sence, to vvhom being so vnited he is made one thinge.

*Gregory.*

Holy men in that they be one with our Lord, are not ignorāt of his sence:

G 2      for

1. Cor. 2. for the same Apostle saith: *for what man knoweth those things which belonge to man, but the spirit of man which is in him. Euen so, the things which belonge to God, no man knoweth, but the spirit of God: and to shewe also that he knewe such things as belonge to*

*Ibidem.* God, he addeth straighte after. *But we haue not receiued the spirit of this worlde, but the spirit which is of God: And for this cau-*

*Ibidem.* sic, againe he saith: *that eye hath not sene, nor eare hearde, nor it hath ascended into the harte of man, those things which God hath prepared for them that loue him, but God hath reuealed to vs by his spirit.*

Peter.

Yf then the mysteries of God, were reuealed to the same Apostle by the spirit of God, why did he then entreatinge of this question let downe these wordes before hande sayinge.

Rom. II. *O the depthe of the riches of the wisdom and knowledge of God: how incomprehensible be his iudgements, and his waies inuestigable. And againe whiles I am thus speaking of this matter, an other question cometh to my minde: for the prophet*

David

David saith to our Lorde: *with my lippes* *Psal. 118.*  
*haue I vttered all the iudgements of thy*  
*mouth.* wherfore seeinge it is lesse to  
 knowe, then to vtter: what is the  
 reason that *S. Paul* affirmeth the iud-  
 gements of God to be incomprehen-  
 sible: and yet *David* saith, that he did  
 not only knowe them, but also with  
 his lippes pronounce them.

*Gregory.*

To both these questions I haue al-  
 ready brietely answered, when I saide  
 that holy men in that they be one  
 with our Lorde, are not ignorant of  
 the sence of our Lorde: For all suche,  
 as do deuoutly followe our Lorde, be  
 also by deuotion one with our Lorde:  
 and yet for all this, in that they are la-  
 den with the burthen of thiere cor-  
 ruptible fleshe, theye be not with  
 God: and so in that they be ioyn-  
 ed with him, they knowe the  
 secret iudgements of God, and in  
 that they be separated from God, they  
 knowe them not: for seeing they  
 do not as yet perfectly penetrate his



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secret mysteries they giue testimony  
that his iudgements be incomprehen-  
sible: But those that do vvith thiere  
soule adhere vnto him, and cleauing  
vnto the sayinges of the holy scriptu-  
re, or to secret reuelations, acknowv-  
ledge vvhat they receiue: such persons  
both knowve these thinges, and do vt-  
ter them: for those iudgemētes vvhich  
God doth conceale they knowve not,  
and those vvhich he doth vtter they  
knowve: & therfore the prophet *Dauid*  
vvhen he had saide: *I haue with my lippes*  
*vttered all the iudgements,* he addeth im-  
mediatly *of thy mouthe:* as though he  
*Psal. 118.* sholde plainly saye. Those iudgemēts  
I maye both knowve and vtter, vvhich  
I knewve thouve diddest speake, for  
those thinges vvhich thouve doest  
not speake, vvithout all questiō, thouv  
doest conceale from our knowvledge.  
Wherfor the sayinge of *Dauid* and *S.*  
*Paul* agree together: for the iudgemēts  
of God, are incomprehensible: and yet  
those vvhiche him selfe vvith his  
ovvne mouthe vouchesafeth to spea-  
ke, are vttered vvith mens tongues:  
because men maye come to the  
knowvledg of them, & beinge reuealed,  
they

they may be vttered and by no meanes  
can be kept secret.

*Gregory.*

Nowve I see the ansvvere to my  
question. But I praye you to procede,  
yf any thinge yet remaineth to be tol-  
de of his vertue and miracles.

HOVV THE MAN OF GOD BEN-  
*net did foretell the suppression of one of  
his owne Abbeyes.*

## CHAPTER XVII.

*Gregory.*

**A** Certaine nobleman called Theo-  
probus, vvas by the goode counsell  
of holy *Bennet* conuerted: vwho for his  
vertue and merit of life, vvas verie in-  
trinfecall and familiar vvith him. This  
man vpon a daye comminge into his  
cell, founde him vweepinge verie bit-  
terlye. And hauinge expected a good  
vvhile, and yet not seeing him to make  
an ende (for the man of God vsed not  
in his praiers to vveepe, but rather to  
be fadd) he demanded the cause of that  
his so great heauines, to vvhom he an-  
svvered straightevvaye sayinge: Al this

C 4 Abbey

Abbey which I haue builde, and all  
 suche thinges as I haue made ready for  
 my brethren, are by the iudgement of  
 almighty God, deliuered to the gen-  
 tils, to be spoiled and ouerthrowne:  
 and scarce coulde I obtaine of God  
 to haue thiere liues spared, that shold  
 then liue in it. His wordes *Theoprobus*  
 then heard, but we see them to be  
 proued most true, who knowe that  
 very Abbey to be nowe suppressed by  
 the *Lombardes*. For not longe since in  
 the night tyme, when the monks  
 were a sleepe, they entred in, and spoi-  
 led all thinges, but yet not one mā coul-  
 de they retaine there, and so almighty  
 God fulfilled what he promised to  
 his faithfull seruant: for thoughe he  
 gaue them the house and all the goods,  
 yet did he preferue thiere liues: In  
 which thinge I see that *Bennet* imita-  
 ted *S. Paul*: whose shipp thoughe it lost  
 all the goodes, yet for his comforte he  
 had the liues of all that were in his  
 company bestowed vpon him, so that  
 no one man was cast awaye.

AB. 11.

HOVV

## HOW BLESSED BENNET

*knewe the hidinge awaye of a flagon  
of wine.*

## CHAPTER XVIII.

**V**Pon a certaine tyme *Exhilaratus* our monke a lay brother, whom you knowe, was sent by his master to the monastery of the man of God, to carry him two wooden bottles commonly called flagons, full of wine: who in the waye as he was goinge, hidd one of them in a bushe for himselfe, and presented the other to venerable *Bennet*: who tooke it very thackefullye, and when the man was going awaye, he gaue him this warninge. Take hede my sonne (quoth he) that thoue drinkest not of that flagon which thou hast hidden in the bushe: but first be careful to boowe it downe, and thoue shalt finde what is within it: the poore man thus pitifully confounded by the man of God, went his waye, and comminge backe to the place where the flagon was hidden, and desirous to try the

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truth of that vvas told him, as he  
vvas boovvinge it dovvne a snake  
straightewayes leaped forth. Then *Ex-*  
*hilaratus* perceiuinge vvhat vvas got-  
ten into the vvyne, began to be affraide  
of that vvickednes which he had com-  
mitted.

HOVV THE MAN OF GOD  
*knewe that one of his monkes had receiued  
certaine handkercheffs.*

CHAPTER XIX.

**N**Ot far from his Abbey, there  
vvas a village, in vvch very  
many men had by the sermons of *Ben-*  
*net*, bene conuerted from idolatrye to  
the true faithe of Chrifte. Certaine  
Nunnes also there were in the same  
towne, to whom he did often sende  
some of his monkes to preache vnto  
them, for the goode of thiere soules.  
Vpon a daye one that was sent, after he  
had made an ende of his exhortation,  
by the entreaty of the Nunnes tooke  
certaine small napkins, and hid them  
for his owne vtle in his bosome: whom  
vpon his returne to the Abbey, the  
man of God verye sharpely rebuked,  
sayinge.

fayinge. Howe commeth it to passe brother, that synne is entred into your bosome? At which wordes the monke was much amazed: for he had quite forgotten, what he had putt there: and therfore knewe not any cause why he sholde deserue that reprehension: wherevpon the holy man spake to him in playne termes and saide: was not I present when you tooke the hand-kercheffes of the Nunnes, and put them vp in your bosome for your ovne priuat vse. The monke hearing this, fell dovvne at his fecte, and vvas sory that he had behaued him selfe so indiscretly: forth he drevve those napkins from his bosome, and threvve them all avvaye.

H O V V H O L Y B E N N E T K N E V V E  
*the proude thoughte of one of his  
 monkes.*

C H A P T E R   X X .

V Pon a tyme, vvhiles the venerable Father vvas at supper, one of his monkes vvho vvas the sonne of a greate man, helde the candle: and as he vvas standing there, and the other at



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his meate, he began to entertayne a proude cogitation in his minde, and to speake thus within him selfe: who is he, that I thus waite vpon at supper, and holde him the candle? and who am I, that I shold do him any such seruice? Vpon which thoughte straighte wayes the holy man turned him selfe, and with seuerẽ reprehension spake thus vnto him. Signe your harte brother, for what is it that you say? signe your harte: and forthwith he called an other of the monkes, and bad him take the candle out of his handes, and commanded him to giue ouer his waitinge, and to repose him selfe: who being demanded of the monkes, what it was that he thoughte, tolde them, how in wardelye he swelled with pride, and what he spake against the man of God, secretlye in his owne harte. Then they all sawe verye well that nothinge coulde be hidden from venerable Bēnet, seeinge the verye founde of mens inwarde thoughtes, came vnto his ears.

*If Saintes  
in mortal  
flesh, may  
knowe the  
thoughtes  
of our  
harte:  
much more  
the im-  
mortal  
Saintes  
in heauen*

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OF TWO HUNDRED BUSSELS

of meale, found before the man  
of Gods cell.

## CHAPTER XXI.

**A**T an other tyme, there was a great dearthe in the same coun-trye of *Campania*: so that all kinde of people tasted of the miserye: and all the wheat of *Bennets* monasterie was spent, and likewise all the breade, so that there remayned no more then five loaues for dinner: The venerable man beholdinge the monkes sad, both rebuked the modestly for thiere pusillanimitye, and againe did comforte them with this promise: why (quoth he) are you so griued in your mindes for lack of breade? Indede too day some want there is, but to morrowe yowe shall haue plentye: and so it fell out, for the next day two hundred busshells of meale was founde in sackes before his cell dore, which almighty God sent them: but by whom, or what meanes, that is vnkowne to this verye daye: which miracle when the mon-

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monkes sawe, they gaue God thanckes,  
and by this learned in want, not to  
make any doubte of plenty.

Peter.

Tell me I praye you, whether this  
seruaunt of God had alwaies the  
spirit of prophecye, when him selfe  
pleased, or only at certaine tymes.

Gregory.

Ioh. 3.

1. Paralip.  
17.

4. Reg. 4.

The spirit of prophecy doth not  
alwaies illuminate the mindes of the  
prophetes: becaule as it is written of  
the holy Ghost, that *he breatheth where  
he will*: so we are also to knowe, that he  
doth breathe likewise for what cause,  
and when he pleaseth. And hereof it  
commeth, that when kinge *Dauid* de-  
manded of *Nathan* whether he mighte  
bulde a tēple for the honoure of God,  
the prophet *Nathan* gaue his consent:  
and yet afterwarde vtterly forbad it.  
From hence likewise it procedeth, that  
when *Helizeus* sawe the woman wee-  
ping, and knewe not the caule, he saide  
to his seruaunt, that did trouble her: *Let  
her alone, for her soule is in grieve, and God  
hath concealed it from me, and hath not tolde  
me.*

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*me*. Which thinge almightye God of great pietye so disposeth: for giuinge at some tymes, the spirit of prophecie, and at other tymes withdrawinge it, he doth both lifte vp the prophetes mindes on highe, and yet doth preserve them in humilitie: that by the gifte of the spirit, they may knowe what they are by Gods grace: and at other tymes destitute of the same spirit, may vnderstande what they are of themselves.

*Peter.*

There is very great reason for that you saye. But I pray you, let me heare more of the venerable man *Bennet*, yf there be any thinge els that cometh to your remembrance.

HOVV BY VISION, VENERABLE  
*Bennet* disposed the buildinge of the Abbey  
of *Taracina*.

## CHAPTER XXII.

*Gregory.*

**A**T an other tyme he was desired by a certaine vertuous man, to builde an Abbeye for his monkes vpon  
his

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his groundes, not far from the citye of  
*Taracina*. The holy man was content,  
and appointed an abbot & Prior, with  
diuers monkes vnder them: and when  
they were departinge he promised  
that vpon suche a day, he wolde come  
and shewe them in what place the  
oratory sholde be made, and where  
the reicctorye sholde stande, and all  
the other necessary roomes: and so  
they takinge his blesinge went there  
waye: and against the day appointed,  
which they greatlye expected, they  
made all such thinges readye as were  
necessary to entertaine him, and thole  
that sholde come in his companye. But  
the verye nighte before, the man of  
God in sleepe appeared to the Abbot  
and the Prior, and particularly descri-  
bed vnto them, where eache place and  
office was to be builded. And when  
they were both risen, they confer-  
red together what either of them had  
seene in thiere sleep: but yet not giuing  
full credit to that vision, they expected  
the man of God him selfe in person,  
accordinge to his promise. But  
when they sawe that he came not,  
they returned backe vnto him verye  
sorrow-

forovvfullye, sayinge: vve expected father that you sholde haue come accordinge to promise, and tolde vs vvhere eache place sholde haue bene built, vvwhich yet you did not. To vvhom he ansvvered, vvhy say you so goode brethren? Did not I come as I promised you? and vvhen they asked at vvhat tyme it vvas: vvhy (quoth he) did not I appeare to either of you in your sleepe, and appointed hovv and vvhere euerye place vvas to be builded. Go your vvaye and accordinge to that plat-forme which you then sawe bulde vp the Abbey. At which wordes they muche maruailed, and returninge backe, they caused it to be builded in such sorte, as they had bene taught of him by reuelation.

*Peter.*

Gladly wolde I learne, by what means, that could be done, to witt, that he sholde goe so far to tell them that thinge in thiere sleepe, which they sholde both heare and knowe by vision.

*Gre-*



*Gregory.*

Why do you *Peter* seeke out and doubt, in what manner this thinge was done? For certaine it is, that the soule is of a more noble nature then the bodye. And by authority of scripture we knowe, that the prophet *Abacuck* was carried from *Iudea*, with that dinner whiche he had, and was suddenly sett in *Chaldea*: by which meate the prophet *Daniel* was relieued: & presently after was brought backe againe to *Iudea*. Yf then *Abacuck* coulde in a moment with his bodye go so far, and carrye prouision for an other mans dinner: what maruaile is it, yf the holy father *Bennet* obtrayned grace to goe in spirit and to informe the soules of his brethren that were a sleepe, cōcerninge suche thinges as were necessarye: and that as *Abacuck* about corporall meate went corporally, so *Bennet* sholde go spiritually about the dispatche of spirituall busines.

*Peter.*

I confesse that your wordes haue satisfied my doubtfull minde. But I wolde

*Daniel.*  
*cap. 14.*

S. GREGORIE. BOOKE II. 163  
wolde knowe what maner of man he  
was in his ordinary talke and conuer-  
sation .

O F CERTAINE NUNNES  
*absolued after thiere deathe.*

CHAPTER XXIII.

**H**Is common talke Peter was  
vsually full of vertue : for his  
harte conuersed so aboue in heauen,  
that no vvordes coulde in vayne pro-  
cede from his mouthe . And yf at any  
tyme he spake oughte, yet not as one  
that determined vvhath vvas best to be  
done, but onely in a threatnnige man-  
ner, his speeche in that case vvas so ef-  
fectuall and forcible, as though he had  
not doubtfully or vncertainly, but as-  
suredly pronounced and giuen senten-  
ce. For not far from his Abbey there  
liued two Nunnes in a place by them  
selues, borne of vvorshipfull parenta-  
ge: vvhom a religious good man did  
serue for the dispatche of thiere out-  
varde busines. But as nobility of fa-  
mily, doth in some breede ignobili-  
ty of minde, and maketh them in con-  
uersation to shevve lesse humilitie,  
because

*The habit  
of Nunnes*

because they remember still what superiority they had aboue others: euen so was it with these Nunnes: for they had not yet learned to temper thiere tongues, and kepe them vnder with the bridle of thiere habit: for often did they by thiere indiscret speech prouoke the foresaide religious mā to anger: who hauinge borne with them a long tyme, at length he complained to the man of God, and tolde him with what reprochfull wordes they entreated him: wherevpon he sent them by and by this message sayinge. Amende your tongues, orherwise I do excommunicat you: which sentence of excommunication notwithstanding he did not then presentlye pronounce against them, but only threatened yf they amended not themselves: But they for all this, chāged thiere conditions nothing at all: both which not longe after departed this life, and were buried in the church: and when solemne masse was celebrated in the same church, and the Deacon accordinge to custome saide with lowde voice, yf any there be that do not communicate let them departe: the nurse  
which

*Solemne  
mass.*

which vsed to giue vnto our Lorde an offering for them, be helde them at that tyme to rise out of thiere graues & to depart the churche. Hauing often tymes, at those wordes of the deacon sene them leaue the churche, and that they could not tarry within, she remembred what message the man of God sent them whiles they were yet aliue. For he tolde them, that he did depriue them of the communion, vnlesse they did amende theire tongues and conditions. Then with great sorrowe, the whole matter was signified to the mā of God, who straight-waies with his owne handes gaue an oblation saying Go your waies and cause this to be offered vnto our Lorde for them, and they shall not remayne any longer excommunicat: which oblation beinge offered for them, & the Deacon as he vsed, crying out, that such as did not communicate shold departe, they were not sene any more to go out of the churche: whereby it was certaine that seeinge they did not departe with thē which did not communicate, that they had receiued the communion of our Lorde, by the handes of his seruauant.

*Peter.*

*offring  
for the  
dead.*

*Oblation  
for the  
dead.*

Peter.

It is very straunge that you report: for howe coulde he thoughe a venerable and most holy man, yet liuinge in mortall body, loose those soules which stocde nowe before the inuisible iudgement of God.

Gregory.

*Math. 16* Was he not yet Peter mortall, that hearde from our Sauour: *whatsoeuer thoue shall binde vpon earth, it shall be bound also in the heauens: & whatsoeuer thoue shalt loose in earth, shal be loosed also in the heauē.* whose place of bindinge and loosinge those haue at this tyme, which by faith and vertuous life possesse the place of holy gouernement: and to bestowe such power vpon earthly men, the creator of heauen and earth, descended from heauen to earthe: and that fleshe mighte iudge of spirituall thinges, God who for mans sake was made fleshe, vouchesafed to bestowe vpon him: for from thence our weaknes did rise vp aboue it selfe, from whēce the strength of God was weakened vnder it selfe.

Peter.

*Peter.*

For the vertue of his miracles, your  
wordes do yelde a very goode reason.

OF A BOYE THAT AFTER HIS  
*buriall was cast out of his graue.*

CHAPTER XXIIII.

*Gregory.*

**V**Pon a certayne daye, a younge  
boye that was a monke, louinge  
his parentes more then reason wolde,  
went from the Abbey to thiere house,  
not crauinge the fathers blessinge be-  
fore hand: and the same daye that he  
came home vnto them, he departed  
this life. And beinge buried, his bodye  
the next daye after, was founde cast  
out of the graue: which they caused  
againe to be put in, and againe the daye  
following, they founde it as before.  
Then in great hast they went to the  
man of God, fell downe at his feete, &  
with many teares beseeched him, that  
he wolde vouchsafe him that was dea-  
de of his fauor. To whom the man of  
God with his owne handes deliuered  
the holy communion of our Lordes  
body



*The Sacrament  
was not  
buried  
with him,  
but only  
laid upon  
his breast  
and taken  
of againe*

body sayinge: Goe and lay with great reuerence this our Lordes body vpon his breast, and so burye him: which when they had done, the deade corps after that remayned quietly in the graue. By which you perceiue *Peter* of what merit he was with our Lorde *Iesus Christ*, seeinge the earth wolde not giue entertainement to his bodye, who departed this worlde out of *Benets* fauour.

*Peter.*

I perceiue it very well, and do wonderfully admire it.

HOVV A MONKE FORESAKING  
the Abbey, mett with a dragon in the  
way.

## CHAPTER XXV.

*Gregory.*

**A** Certaine monke there was so inconstant and nickle of mynde, that he wolde needes giue ouer the Abbey: for winn a fault of his, the man of God d d daily rebuke him, and often tymes giue him goode admonitions: but yet for all this, by no means wold

wolde he tary amongest them, and therefore continuall sute he made that he mighte be discharged. The venerable man vpon a tyme wearied with his importunitie, in anger bad him departe, who was no soner out of the Abbey gate, but he founde a dragon in the waye expecting him with open mouth, which being about to deuoure him, he began in great feare and tremblinge to cry out aloude, sayinge. Helpe, helpe: for this dragon will eate me vp. At which noyse the monkes running out, dragon they sawe non, but finding him there shaking & trēbling, they broughte him backe againe to the Abbey, who forthwith promised that he wolde neuer more forsake the monasterye, and so euer after he continued in his profession: for by the prayers of the holy man, he sawe the dragon comminge against him, whom before when he sawe not, he did willingly followe.

H

HOVV

HOVV HOLY BENNET CVRED  
*a boye of the leprosy.*

## CHAPTER XXVI.

**B**Vt I must not here passe ouer with silence, that which I had by relation of the honourable man *Anthonye*, who saide that his fathers boye was so pitifully punnished with a leprosy, that all his heare fell of, his body swelled, and filthy corruption did openly come forth. Who beinge sent by his father to the man of God, he was by him quickly restored to his former healthe.

HOVV BENNET FOVND MONEY  
*miraculously to relieue a poore man.*

## CHAPTER XXVIII.

**N**Either is that to be ommitted, which one of his disciples called *Peregrinus* vsed to tell: for he saide that vpon a certaine daye, an honest man who was in debt, founde no other meanes to helpe him selfe, but thought it his best waye, to acquaint the man of God with his necessitye: where-  
vpon

vpon he came to the Abbey, and findinge the seruauant of almighty God, gaue him to vnderstande, howe he was troubled by his creditor fortwelue shillings which he did owe him: To whom the venerable man saide, that him selfe had not so muche money, yet giuinge him comfortable wordes he saide: Go your wayes, and after two dayes come to me againe, for I can not presētly helpe you: in which two daies after his manner he bestowed him selfe in praier: & when vpon the thirde daye the poore man came backe, there were founde suddainly vpon the chest of the Abbey which was full of corne thirtene shillings: which the man of God caused to be giuen to him that required but twelue, both to discharge his debte, and also to defraye his owne charges. But nowe will I returne to speake of such thinges, as I had from the mouthe of his owne scollers, mentioned before in the beginninge of this booke. A certaine man there was who had an enemy that did notably spite and maligne him, whose damnable hatred proceeded so far, that he poisoned his

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drinke, which althoughe it killed him  
not, yet did it chaunge his skinne in  
such sort, that it was of many colours,  
as thoughe he had bene infected with  
a leproly: but the mā of God restored  
him to his former helthe: for so sone as  
he touched him, forthwith all that  
varietye of colours departed from his  
bodye.

HOW A CRVET OF GLAS  
*was throwne vpon the stones, and not  
broken.*

#### CHAPTER XXVIII.

**A**T suche tyme as there was a  
great dearthe in *Campania*, the  
man of God had giuen away all the  
wealth of the Abbey to poore people,  
so that in the celler there was nothin-  
ge lefte but a little oile in a glasse. A  
certaine subdeacon called *Agapitus* ca-  
me vnto him, instantly crauinge that  
he wolde bestowe a little oile vpon  
him. Our Lordes seruauant that was  
retolued to giue away all vpon earth,  
that he mighte finde all in heauen,  
commanded that oile to be giuen  
him: but the monke that kepte the  
celler

celler hearde what the father commaunded, yet did he not performe it: Who inquiringe not longe after whether he had giuen that which he willed, the monke tolde him that he had not, adding that yf he had giuen it away, that there was not any lefte for the Conuent. Then in an anger he commaunded others to take that glasse with the oile, and to throwe it out at the windowe, to the end that nothing mighte remayne in the Abbey contrary to obedience. The monkes did so and threwe it out at a windowe, vnder which there was an huge downefall, full of roughe and craggie stones vpon which the glasse did lighte, but yet continewed for all that so sounde, as thoughe it had neuer bene throwne out at all, for neither the glasse was broken nor any of the oile shedde. Then the man of God did commande it to be taken vp againe, and whole as it was to be giuen vnto him that desired it, and in the presence of the other brethren he reprehended the disobedient monke, both for his infidelity, and also for his proud mynde.



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HOVV AN EMPTYE BARRELL  
*was filled with oile.*

CHAPTER XXIX.

**A**Fter which reprehension, with the rest of his brethren he fell to prayinge, and in the place where they were, there stood an empty barrell with a couer vpon it: and as the holy man continewd in his praiers, the oile within did so increase, that the couer began to be lifted vp, and at length he fell downe, and the oile that was nowe higher then the mouthe of the barrell, began to runne ouer vpon the pauiment, which so sone as the seruānt of God *Bennet* behelde, forthwith he gaue ouer his praiers, and the oile likewise ceased to ouerflow the barrel. Then did he more at large admonish that mistrusting and disobedient monke, that he wolde learne to haue faithe and humilitee, who vpon so holosome an admonition was ashamed, because the venerable father had by miracle showne, the power of almighty God, as before he tolde him when he did first rebuke him: and so no cause  
there

S. GREGORIE. BOOKE II. 175  
there was why any sholde afterward  
doubt of his promise, seeinge at one  
and the same tyme, for a small glasse  
almost emptye which he gaue awaye,  
he bestowed vpon them an whole  
barrell full of oile.

HOVV BENNET DELIVERED  
*a monke from a deuill.*

CHAPTER XXX.

V Pon a certaine tyme as he was  
goinge to the oratory of S. Iohne,  
which is in the topp of the mountaine:  
the olde enemy of mankinde vpon a  
mule like a phisition, met him caryin-  
ge in his hand an horne and a morter.  
And when he demanded whether he  
was goinge. To your monkes (quoth  
he) to giue them a drench. The vene-  
rable father went forwarde to his  
praiers, and when he had done, he re-  
turned in all hast, but the wicked spi-  
rit founde an olde monke drawinge of  
water, into whom he entred, and  
straight-waies cast him vpon the  
ground, and grieuouly tormented  
him. The man of God comminge from  
his praiers, and seeinge him in such

H. 4.

piti-

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pitifull case gaue him only a little  
blowe with his hande, and at the same  
instant he cast out that cruell deuill, so  
that he durst not any more presume to  
enter in.

*Peter.*

I wolde gladly knowe, whether he  
obtained alwaies by praier, to worcke  
suche notable miracles: or els some-  
tymes did them only at his will and  
pleasure.

*Gregory.*

Suche as be the deuoute seruantes  
of God, when necessity requireth, vse  
to worcke miracles both manner of  
wayes: so that sometyme they effecte  
wonderfull things by their praers,  
and sometyme only by their power  
and authority: for *S. Iohne* saith. *So*  
*many as receiued him, he gaue them power to*  
*be made the sonnes of God.* I hey then that  
by power be the sonnes of God,  
what maruaile is it yf by power they  
be able to doe wonderfull thinges.  
And that both waies they worcke mi-  
racles, we learne of *S. Peter*: who by  
his praers did raise vp *Tabitha*; and  
by his

*Iohn. 1.*

*Act. 9.*

*Act. 5.*

by his sharpe reprehension did sentence *Ananias* and *Saphira* to death for their lyinge. For we reade not, that in the death of them he praied at all, but only rebuked them for that synne which they had committed. Certaine therfore it is, that sometymes they do these thinges by power, and sometymes by praier: for *Ananias* and *Saphira* by a seuerer rebuke, *S. Peter* depriued of life: and by praier restored *Tabitha* to life. And for prooffe of this I will now tell you of two miracles, which the faithfull seruauant of God *Bennet* did, in which it shall appeare most plainely, that he wroughte the one by that power which God gaue him: and obtained the other by vertue of his praiers.

## OF A COUNTRY FELLOWE,

*that with the only sighte of the  
man of God, was loosed from  
his bandes.*

## CHAPTER XXXI.

**A** Certaine Goth there was called  
*Galla*, an Arrian heretike, who in  
H 5 the

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the tyme of kinge *Totilas*, did with su-  
che monstrous crueltye persecute reli-  
gious men of the Catholike church,  
that what Priest or monke soeuer  
came in his presence he neuer departed  
aliue. This man on a certaine daye sett  
vpon rapin and pillage, pitifully tor-  
mented a poore countrye man, to ma-  
ke him confesse where his money and  
wealthe was: who ouercome with ex-  
tremitye of paine saide, that he had  
committed all his substance to the cu-  
stodye of *Bennet*, the seruauant of God:  
and this he did, to the end that his tor-  
menter giuinge credit to his wordes,  
might at least for a while surcease  
from his horrible crueltye. *Galla* hea-  
ringe this tormented him no longer:  
but binding his armes fast with stron-  
ge cordes, draue him before his horse,  
to bring him vnto this *Bēnet*, who as he  
saide had his wealth in keepinge. The  
country fellowe thus pinyoned and  
runninge before him, carried him to  
the holy mans Abbey, where he foun-  
de him sittinge before the gate, readin-  
ge vpon a booke: Then turninge back  
to *Galla* that came raginge after, he  
saide. This is father *Bennet* of whom I  
tolde

tolde you: who lookinge vpon him, in a great iury, thinckinge to deale as terribly with him, as he had with others, cried out aloud to him sayinge. Rise vp sirrha, rise vp, and deliuer me quickelye suche wealth as thowe hast of this mans in keepinge. The man of God hearinge such a noise, straichte-waies lifte vp his eies from readinge, and behelde both him, and the countrye fellowe: and turninge his eies to his bandes, verye straungelye they fell from his armes and that so quickelye, as no man with any hast could haue vndone them. *Galla* seeinge him so wonderfullye and quicklye loosed, fell straichte a trembling, and prostratinge him selfe vpon the earth, boowed downe his cruell and stiffe necke to the holy mans feete, and with humilitye did commende him selfe to his praiers. But the venerable man for all this rose not vp from his readinge, but callinge for some of his monkes, commanded them to haue him in, and to giue him some meate. And when he was broughte backe againe, he gaue him a goode lesson, admonishing him not to vse any more suche rigour and



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cruell dealinge. His proude minde  
thus taken downe, away he went,  
but durst not demande after that any  
thinge of the countrie fellowe,  
whom the man of God not with  
handes, but only with his eies had loo-  
sed from his bandes. And this is that  
*Peter* which I tolde you, that those  
which in a more familiar sorte serue  
God, doe sometyme by a certaine  
power and authority bestowed vpon  
them worcke miracles. For he that  
sittinge still did appease the furye of  
that cruell Gothe, and vnloose with  
his eies those knottes and cordes,  
which did pinion the innocent mans  
armes, did plainely shewe by the  
quickenes of the miracle, that he had  
receiued power to worcke all that  
which he did. And now e will I li-  
kewise tell you of an other miracle,  
which by praier he obtayned at Gods  
handes.

HOW

## HOVV BY PRAIER VENERABLE

*Bennet raised vp a deade  
childe.*

## CHAPTER XXII.

**B**Einge vpon a daye gone out with his monkes to worke in the fielde, a country man carrying the corps of his deade sonne, came to the gate of the Abbey, lamentinge the losse of his childe: and inquiringe for holy *Bennet*, they tolde him that he was abroad with his monkes in the fielde. Downe at the gate he layd the deade bodye, and with great sorrowe of soule ranne in hast to seeke out the venerable father. At the same tyme the man of God was returninge homeward from worcke with his monkes: whom so sone as he sawe, he began to crye out, giue me my sonne, giue me my sonne. The man of God amazed at these wordes, stoode still, & saide: what haue I taken awaye your sonne? No no quoth the sorrowfull father, but he is deade, come for Christlesus sake and restore him to life. The seruauent of  
God,

God, hearing him speake in that manner, & seeinge his monkes vpon compassion to sollicit the poore mans sute, with great sorrowe of minde he saide. Away my goode brethren, away: Suche miracles are not for vs to worcke, but for the blessed Apostles why will you lay suche a burthen vpon me, as my weakenes can not beare? But the poore man whom excessive griefe enforced, wolde not giue ouer his petition, but swore that he wolde neuer departe, excepte he did raise vp his sonne. Where is he then quoth Gods seruante? he answered, that his body lay at the gate of the Abbey: to which place when the man of God came with his monkes, he knelled downe and lay vpon the bodye of the little childe, and rising, he helde vp his handes towardes heauen, and saide: Beholde not o Lorde my synnes, but the faithe of this man, that desireth to haue his sonne raised to life, and restore that soule to the body, which thoue hast taken away. He had scarce spoken these wordes, and beholde the soule returned backe againe, and therewith the childes bodye began

began to tremble in such sort that all which were present, did beholde it in straunge manner to pant and shake. Then he tooke it by the hande & gaue it to his father, but aliue & in healthe. Certaine it is *Peter*, that this miracle was not in his owne power, for which prostrat vpon the grounde he praied so earnestly.

*Peter.*

All is most true that before you saide, for what you affirmed in wordes, you haue nowe verified by examples and worckes. But tell me I beseeche you, whether holy men can do all suche thinges as they please, and obtaine at Gods handes whatsoeuer they desire.

OF A MIRACLE VVROUGHT  
by his sister *Scholastica*.

CHAPTER XXXIII.

*Gregory.*

**VV**Hat man is there *Peter* in this worlde, that is in greater fauor with God, then *S. Paul* was: who yet three tymes desired our Lord to be

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ro be deliuered from the pricke of the fleshe, and obtained not his petition.

2. Cor. 12.

Concerninge which pointe also I must nedes tell you, howe there was one thinge which the venerable father *Bennet* wolde haue done, and yet he could not. For his sister called *Scholastica*, dedicated from her infancy to our Lord, viued once a yere to come and visit her brother. To whom the man of God went not far from the gate, to a place that did belonge to the Abbey, there to giue her intertainement. And she comming thither on a tyme accordinge to her custome, her venerable brother with his monkes went to meete her, where they spent the whole daye in the praises of God and spirituall talke: and when it was almost nighte they supped together, & as they were yet sitting at the table talkinge of deuout matters, and darcknes came on, the holy Nūne his sister entreated him to stay there all nighte, that they mighte spende it in discoursinge of the ioyes of heauen. But by no perswasion wolde he agree vnto that, sayinge that he mighte not  
by

*Yong child  
dren dede  
cated to a  
religious  
life.*

by any meanes tarry all nighte out of his Abbey. At that tyme, the skye was so clere that no cloude was to be sene. The Nunne receiuinge this deniall of her brother, ioyning her handes together laide them vpon the table : and so bowing downe her heade vpon them, she made her praiers to almighty God : and liftinge her heade from the table, there fell suddainlye such a tempest of lightninge and thundring, and such abundance of raine, that neither venerable *Bennet*, nor his monkes that were with him, could put theire heade out of dore : for the holy Nunne restinge her heade vpon her handes, poured forth such a flood of teares vpon the table, that she drew the clere aier to a watrye skye, so that after the end of her deuotions, that storme of rayne followed : and her prayer and the rayne did so meete together, that as she lifted vp her heade from the table, the thunder beganne, so that in one and the verye same instant, she lifted vp her head and broughte downe the rayne. The man of God seeinge that

h3.



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he could not by reason of suche thunder and lighteninge and greate abundance of raine returne backe to his Abbey, began to be heauye and to complaine of his sister, sayinge. God forgiue you, what haue you done? to whom she answered: I desired you to staye, and you wolde not heare me, I haue desired our goode Lorde, and he hath vouchsafed to graunt my petition: wherfor yf you can now departe a Gods name returne to your monasterye, and leaue me here alone. But the goode father being not able to goe forthe taried there against his will, where willinglye before he wolde not staye. And so by that means they watched all nighte, and with spirituall and heauenly talke did mutuallye comfort one an other: and therfore by this we see as I saide before, that he wolde haue had that thinge, which yet he could not: for yf we respecte the venerable mans minde, no question but he wolde haue had the same faire weather to haue continewed as it was, when he sett forth, but he found that a miracle did preuent his desire, which by the power of almighty God,

S.  
God,  
And  
at, tha  
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God is  
did m

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beh  
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gre  
gau

God, a womans praier had, wrought.  
And it is not a thinge to be maruailed  
at, that a woman which of longe tyme  
had not sene her brother, mighte doe  
more at that tyme thē he could, seeing  
accordinge to the sayinge of *S. Iohn.* *1. Iohn: 4.*  
*God is charity* and therfore of righte she  
did more which loued more.

*Peter.*

I confesse that I am wonderfully  
pleased with that which you tell me.

HOW BENNET SAUVE THE  
*soule of his sister, ascend into heauen.*

CHAPTER XXXIIII.

*Gregory.*

**T**He next daye, the venerable wo-  
man returned to her Nonnerye,  
and the man of God to his Abbey:  
who three daies after standinge in his  
cell, and liftinge vp his eyes to heauen,  
behelde the soule of his sister, (which  
was departed from her bodye) in the  
likenes of a doue to ascend into hea-  
uen: who reioysinge muche to see her  
great glorye, with hymnes and laudes  
gaue thanckes to almighty God, and  
did

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did imparte the newes of this her  
death to his monkes, whom also he  
sent presentlye, to bringe her corps to  
his Abbey, to haue it buried in that  
graue, which he had prouided for him  
selfe: by meanes whereof it fell out  
that as their soules were alwaies one  
in God whiles they liued, so their  
bodies cōtinued together after their  
deathe.

HOVV HE SAVVE THE VVHOLE  
*world*e represented before his cies: and  
*also* the soule of Germanus, Bishop  
of Capua ascending to heauen.

CHAPTER XXXV.

**A**T an other tyme *Seruandus* the  
Deacon, and Abbot of that mo-  
nasterie, which in tymes past was  
founded by the noble man *Liberius* in  
the countrey of *Campania*, vsed ordi-  
narily to come and visit the man of  
God: and the reason why he came so  
often was, because him selfe also was a  
man full of heauenly doctrine: and so  
thy two had often together spirituall  
conference, to the end that albeit they  
could not perfectly feede vpon the ce-  
lestiall

lestiall foode of heauen, yet by means  
 of such swete discourtes, they might  
 at least, with longing and seruient desi-  
 re, taste of those ioyes and diuine de-  
 lightes: When it was tyme to goe to  
 rest, the venerable father *Bennet* repo-  
 sed him selfe in the topp of a tower, at  
 the foote whereof *Seruandus* the Dea-  
 con was lodged, so that one paier of  
 staires went to them bothe: before the  
 tower there was a certaine large  
 roome in which bothe their disciples  
 did lye. The man of God *Bennet* being  
 diligent in watching, rose early vp be-  
 fore the tyme of mattins (his monkes  
 being yet at rest) and came to the win-  
 dowe of his chamber, where he offer-  
 ed vp his prayers to almighty God.  
 Standinge there, all on a suddaine in  
 the deade of the nighte as he looked  
 forth, he sawe a lighte, which bannif-  
 hed away the darckenes of the nigh-  
 te, and glittered with such brighe-  
 nes, that the lighte which did shine  
 in the middelt of darckenes, was far  
 more clere then the lighte of the  
 daye. Vpon this sighte a maruai-  
 lous strange thinge followed, for as  
 him selfe did afterwarde reporte, the  
 whole

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whole worlde gathered as it were to-  
gether vnder one beame of the sunne  
was presented before his eies, and  
whiles the venerable father stode at-  
tentiuely beholdinge the brightenes  
of that glitteringe lighte, he sawe the  
soule of *Germanus* Bishop of *Capua*, in a  
fieryeglobe to be carried vp by Angels  
into heauen. Then desirous to haue  
some witnes of this so notable a mira-  
cle, he called with a very loude voice  
*Seruandus* the Deacon twise or thrise by  
his name, who troubled at such an vn-  
vsuall cryinge out of the man of God,  
went vp in all hast, and looking for the  
sawe not any thinge els, but a little  
remnant of the light, but wondring at  
so great a miracle, the man of God tol-  
de him all in order, what he had sene,  
and sendinge by and by to the towne  
of *Cassino*, he commanded the religious  
man *Theoprobus* to dispatche one that  
nighte to the citie of *Capua*, to learne  
what was become of *Germanus* thiere  
Bishop: which beinge done, the melsē-  
ger founde that reuerend Prelat de-  
parted this life, and enquiringe cu-  
riously the tyme, he vnderstoode that  
he died at that very instant, in which  
the

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the man of God behelde him ascen-  
ding vp to heauen.

*Peter.*

A straunge thinge and verye muche  
to be admired: But whereas you saye,  
that the whole worlde as it were vn-  
der one sunne beame was presented  
before his eies, as I must nedes confesse  
that in my selfe I neuer had experien-  
ce of any suche thinge, so neither can I  
conceiue, by what meanes the whole  
worlde can be sene of any one man.

*Gregory.*

Assure your selfe *Peter* of that which  
I speake: to witt that all creatures be as  
it were nothinge to that soule, which  
beholdeth the creator: for thoughe it  
see but a glympe of that lighte which  
is in the creator, yet verye small do all  
thinges seme that be created: for by  
meanes of that supernaturall light, the  
capacity of the inwarde soule is inlar-  
ged: and is in God so extended, that it  
is far aboue the worlde: yea and the  
soule of him that seeth in this manner,  
is also aboue it selfe: for being rapt vp in  
the lighte of God, it is inwardly in it  
selfe



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selfe enlarged aboue it selfe, and when  
it is so exalted and looketh downe-  
ward, then doth it comprehend how  
little all that is, which before in for-  
mer balenes it could not comprehen-  
de. The man of God therfore who  
sawe the fiery globe, and the Angels  
returninge to heauen, out of all doub-  
te coulde not see these things but in  
the lighte of God: what maruaile then  
is it, yf he sawe the worlde gathered  
together before him, who rapt vp in  
the light of his soule, was at that ty-  
me out of the worlde. But albeit we  
say, that the worlde was gathered to-  
gether befoore his eies, yet were not  
heauen and earth drawne into any  
lesser roome then they be of them sel-  
ues, but the soule of the beholder was  
more enlarged, which rapt in God  
might without difficultye see that  
which is vnder God, and therfore in  
that lighte which appeared to his out-  
warde eies, the inward lighte which  
was in his soule, rauished the minde  
of the beholder to supernall things,  
and shewed him howe small all ear-  
thly things were.

Peter.

*Peter.*

I perceiue nowe that it was to my more profit, that I vnderstoode you not before: seeinge by reason of my slowe capacitye, you haue deliuered so notable an exposition. But nowe, because you haue made me througlyc to vnderstand these thinges, I beseeche you to contineue on your former narration.

HOVV HOLY BENNET VVROT  
*a rule for his monkes.*

## CHAPTER XXXVI.

**D**esirous I am *Peter* to tell you many thinges of this venerable father, but some of purpose I let passe, because I make hast to entreat also of the actes of other holy men: yet I wolde not haue you to be ignorant, but that the man of God amongst so many miracles, for which he was so famous in the worlde, was also sufficiently learned in diuinitye: for he wrot a rule for his monkes, both excellent for discretion and also eloquent for the stile. Of whose life and con-

I uersa-

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uerſation yf any be curious to knowe  
further, he may in the institution of  
that rule, vnderſtand al his manner of  
life and diſcipline: for the holy man  
coulede not otherwiſe teache, then him  
ſelfe liued.

HVV VENERABLE BENNET  
*did prophecye to his monkes, the tyme of  
his owne death.*

CHAPTER XXXVII.

THE ſame yeare in which he de-  
parted this life, he tolde the daye  
of his holy death to his monkes, ſome  
of which did liue daily with him, and  
ſome dwelt far of, willinge thoſe that  
were preſent to keepe it ſecret, and  
tellinge them that were abſent, by  
what token they ſholde knowe that  
he was deade. Six daies before he leſte  
this worlde, he gaue order to haue his  
ſepulchre opened, and forthwith fal-  
linge into an agewe, he began with  
burninge heate to wax fainte, and  
when as the ſicknes daily increaſed,  
vpon the ſixt day he commanded his  
monkes to carry him into the oratory,  
where he did arme him ſelfe with  
recei

receiuinge the body and bloode of our  
 Sauour Christ: and hauing his weake  
 body holden vp betwixt the handes  
 of his disciples, he stode with his ow-  
 ne lifte vp to heauen, and as he was in  
 that manner praying, he gaue vp the  
 Ghost. Vpon which daye two mon-  
 kes, one being in his cell, and the other  
 far distant, had concerninge him one  
 and the selfe same vision: for thy sawe  
 all the waye from the holie mans cell,  
 towards the east euene vp to heaue-  
 ne, hunge and adorned with tapestry,  
 and shinge with an infinite number  
 of lampes, at the topp whereof a man  
 reuerently attired, stode and deman-  
 ded yf they knewe who passed that  
 way, to whom they answered saying,  
 that they knewe not. Then he spake  
 thus vnto them: This is the waye  
 (quoth he) by which the beloued ser-  
 uaunt of God *Bennet* is ascended vp to  
 heauen. And by this means as his mon-  
 kes that were present knewe of the  
 deathe of the holy man, so likewise  
 they which were absent by the token  
 which he foretold them, had intelli-  
 gence of the same thinge. Buried he  
 was in the oratory of *S. Iolme Baptist*

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which him selfe built, when he ouer-  
threwethe altar of *Apollo*: who also in  
that caue in which he first dwelled,  
eueneto his verie tyme, worketh mi-  
racles, yf the faithe of them that pray,  
requireth the same.

HOFV A MAD VVOMAN VVAS  
*cured in his caue.*

CHAPTER XXXVIII.

**F**Or the thinge which I meane  
nowe to rehearse fel out lately. A  
certaine woman fallinge madde, lost  
the vse of reason so far, that she wal-  
ked vp and downe day and nighte, in  
mountains and valleis, in woodes and  
fieldes, and rested only in that place,  
where extreame wearines enforced  
her to staye: Vpon a day it fell so out,  
that albeit she wandred at randon, yer  
she missed not the righte waye: for  
she came to the caue of the blessed  
man *Bennet*: and not knowinge any  
thing, in she went, & reposed her self  
there that nighte, and rising vp in the  
morning, she departed as sound in sen-  
ce & well in her wittes, as though she  
had neuer bene distracted in her whole  
life,

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life, and so continewed alwaies after  
euen to her dyinge daye.

*Peter.*

What is the reason that in the pa-  
tronage of martirs we often tymes  
finde, that they do not afforde so great  
benefits by their bodies, as they do by *Sainctes*  
other of their reliques: and doe there *relikes*  
worke greater miracles, where them *worke*  
selues be not present. *miracles.*

*Gregory.*

Where the holy martirs lye in their  
bodies, there is no doubt *Peter* but  
that they are able to worke many mi-  
racles, yea and also do worke infinite,  
to such as seek them with a pure min-  
de. But for as much as simple people *Sainctes*  
might haue some doubt whether *in heauen*  
they be present, and doe in those *heare our*  
places heare their prayers where *prayers.*  
their bodies be not, necessarye it *Prayer to*  
is, that they sholde in those places *Sainctes.*  
shewe greater miracles, where  
weake soules may most doubt of  
I 2            their



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their presence. But he whose minde  
is fixed in God, hath so much the  
greater merit of his faith, in that he  
both knoweth that they rest not there  
in bodye, and yet be there present  
to heare our praiers. And therefore our  
Saviour him selfe to increase the faith  
of his disciples saide. *If I do not departe,*  
*the comforter will not come vnto you:*  
for seeinge certaine it is, that the comfortinge  
spirit doth alwaies procede from the father  
and the sonne, why doth the sonne saye,  
that he will departe that the comforter may  
come, who neuer is absent from the sonne.  
But because the disciples beholdinge  
our Lorde in flesh, did alwaies desire to see  
him with their corporall eies, very well did he  
saye vnto them, *vnles I do go awaye,*  
*the comforter will not come:* as though he  
had plainly tolde them: Yf I do not withdraw  
my bodye, I can not let you vnderstande  
what the loue of the spirit is: & except you  
giue ouer to loue my carnall presence,  
neuer will you learne to affect me with  
true spirituall loue.

Peter.

*Peter.*

That you saye pleaseth me verye  
well.

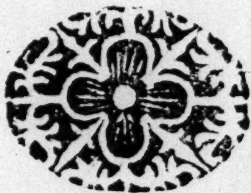
*Gregory.*

Let vs now for a while giue ouer  
our discourse, to the end that yf we  
meane to prosecute the miracles of  
other Sainctes, we may throughe si-  
lence be the more able to performe it.

*The ende of the second booke.*

I 4

THE



# THE CHAPTERS OF THE THIRDE BOOKE.

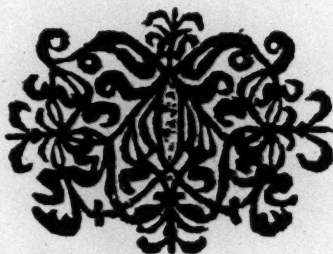
1. **O**F Paulinus Bisshoppe of the city of Nola.
2. Of Pope Iohn.
3. Of Pope Agapitus.
4. Of Darius Bisshoppe of Millan.
5. Of Sabinus Bisshoppe of Camisina.
6. Of Cassius Bisshoppe of Narni.
7. Of Andrewe Bisshoppe of Funda.
8. Of Constantius Bisshop of Aquinum.
9. Of Frigidianus Bisshop of Luna.
10. Of Sabinus Bisshop of Placentia, who by his letters made the riuer of Poe, to retire into his channel.
11. Of Cerbonius Bisshop of Populonium.
12. Of Fulgentius Bisshop of Otricoli.
13. Of Herculanus Bisshop of Perusium.
14. Of the seruauunt of God Isaac.
15. Of the seruauutes of God, Euthiius and Florentius.
16. Of Martius the monke of mount Marsico.
17. Of a monk dwelling in the mountaine called Argētario: who raised vp, a deade man.
18. Of Bennet the monke.
19. Of the church of S. Zeno the martir, into which the swellinge waters came not any further then to the dore.

20. Of

20. Of Steuē a Priest in the Prouce of Valeria
21. Of a Nunne that with her only authority dispossessed a deuil.
22. Of a Priest in the prouince of Valeria that held a thiese at his sepulchre.
23. Of the Abbot of mount Preneste and his Prieste.
24. Of Theodorus clarke of S. Peters church in Rome.
25. Of Abundius clarcke of the same church.
26. Of a solitarye monke.
27. Of fourtye cō:rye men that were martyred, because they wolde not eate fleshe sacrificed to Idols.
28. Of a great multitude of captiues, that were slaine, because they wold not adore a goates heade.
29. Of an Arrian Bisshop strooken blinde.
30. Of a church of the Arrians, consecrated catholicklye in the city of Rome.
31. Of Ermigildus the sonne of Liugildus, kinge of the Visigothes put to death by his father, for the catholike faith.
32. Of certaine Bisshops of Africk, that had for defence of the catholik faith, their tongues cut out by the Arrians: and yet spake as perfectly as they did before.
33. Of the seruant of God Eleutherius.
34. How many kinde of compunctions there be.

35. Of *Amantius* a Priest in the countrye of  
*Tuscania*.  
36. Of *Maximianus* Bishop of *Siracusa*.  
37. Of *Sanctulus* a Priest in the prouince of  
*Nursia*.  
38. Of a vision, which appeared to *Redemp-*  
*tus* Bishop of *Ferenti*.

THE





THE THIRDE BOOKE  
OF S. GREGORIES  
DIALOGUES.

**B**EING carefull to intreat  
of such fathers as liued  
not longe since, I passed  
ouer the worthy actes of  
those that were in for-  
mer tymes: so that I had almost forgot  
the miracle of *Paulinus* Bishop of *Nola*  
who both for tyme was more aun-  
cient, and for vertue more notable  
then many of those which I haue spo-  
ken of: wherfor I will nowe spenke of  
him, but as briefly as I can. For as the  
life and actions of goode men are soo-  
nest knowne to suche as be like them,  
so the famous name of Venerable *Paulinus*  
became knowne to myne holy  
elders, and his admirable facte serued  
for their instruction: Who for their  
grauity and old yeres are as well to be  
credited, as yf that which they repor-  
ted, they had seene with their owne  
eyes.



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OF S. PAVLINVS BISSHOP  
of the city of Nola.

CHAPTER I.

**V**Hen as in the tyme of the  
cruell *Vandals*, that parte of  
Italy which is called *Campania*, was  
ouerrunne and sacked, and many were  
from thence carried captiue into Af-  
fricke: then the seruauit of God *Pau-  
linus*, bestowed all the wealthe of his  
Bishopricke vpon prisoners and poore  
people. And not hauinge now any  
thinge more lefte, a certaine widowe  
came vnto him, lamentinge howe her  
sonne was taken prisoner by one that  
was sonne in lawe to the kinge of the  
*Vandals*, and by him carried away to  
be his slaue: and therfore she besough-  
te him, that he wolde vouchsafe to  
helpe her with a rancome for the  
redceming of her sonne: But the man  
of God seeking what he had to giue  
the poore woman, founde nothinge  
left but him selfe alone, and therfore  
he answered her in this manner. Good  
woman nothing haue I to helpe the  
withall

withal but my selfe, and therefore take me, & a Gods name say that I am your seruauant, and see whether he will receiue me for his slaue, and so sett your sonne at libertye: which wordes she hearinge from the mouthe of so notable a man, tooke them rather for a mocke, then to proceede indeed from true compassion. But as he was an eloquent man, and passinge well learned in humanity, so did he quickly perswade the doubtfull woman to giue credit to his wordes, and not to be affraide to offer a Bishoppe for the ransome of her sonne: wherevpon awaye they trauailed both into *Africke*. And when the kinges sonne in lawe came abroade, the widowe putt vp her petition concerninge her sonne, humbly beseeching him that he wolde vouchesafe to sett him nowe at liberty, and bestowe him vpon his mother. But the barbarous man swellinge with pride and puffed vp with the ioye of transitorye prosperitie, refused not only to doe it, but disdayned also to giue any care to her petition. This waye therefore takinge no successe, the  
desolat

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desolat widowe tried the next, and  
saide vnto him: Beholde I giue you  
here this man in steade of him, onely  
take compasfion on me and restore me  
myne only sonne: At which wordes  
he castinge his eies vpon *Paulinus*, and  
seeinge him to haue an honest and  
goode face, asked him, of what occu-  
pation he was, to whom the man of  
God answered: Trade or occupation I  
can none, but some skill I haue in kee-  
pinge of a gardin. This pleased the Pa-  
gan very well, wherevpon he admit-  
ted him for his seruauant, and restored  
the widowe her sonne, with whom  
she departed out of *Affricke*, and *Pauli-  
nus* tooke charge of the gardin. The  
kings sonne in lawe comminge often  
into the gardin, demanded certayne  
questions of his newe man, and per-  
ceiuing him to be very wise and of  
goode iudgement, he began to giue  
ouer the company of his old familiar  
friendes, and conuersed much with his  
gardiner, taking greate pleasure in his  
talke. Euery day *Paulinus* brought him  
to his table diuers sortes of grene her-  
bes, and after dinner returned to his  
gardin. After he had vsed this a longe  
tyme;

tyme: vpon a day as his master and he  
 were in secret talke together, *Paulinus*  
 spake vnto him in this manner. Consi-  
 der my Lord what is your best course,  
 and howe the kingdome of the Van-  
 dals shall be disposed of, for the kinge  
 is to dye shortly: which newes because  
 he was in speciall grace with the kin-  
 ge, he gaue him to vnderstande, addin-  
 ge that his gardiner, who was a pas-  
 singe wise man had told him so much.  
 The kinge hearinge this, was desirous  
 to see the man he spake of: Your Ma-  
 iestie (quoth he) shall see him, for his  
 manner is to bring me in daily fresh  
 herbes for my dinner, and I will giue  
 order that he shall do it in your pre-  
 sence: which direction being giuen, as  
 the kinge satt at dinner, *Paulinus* came  
 in, bringing with him diuers sallettes  
 & fresh herbes: whom so soone as the  
 king beheld he fell a trembling, and  
 sending for *Paulinus* master, (who by  
 the marriage of his daughter was so  
 nere allied vnto him) acquainted him  
 with that secret which before he had  
 concealed, saying. It is verie true that  
 which you haue hearde, for the last  
 nighte in a dreame, I sawe certaine  
 judges

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iudges in their seates sittinge vpon  
me, amongst whom this man also  
sat for one: and by their sentence that  
whipp was taken from me, which for  
the punishment of others some ty-  
me I had. But inquire I praye you,  
what he is, for I do not thincke one of  
so great merit to be an ordinary man,  
as he outwardly seemeth. Then the  
kings sonne in law tooke *Paulinus* in  
secret, and asked him what he was:  
to whom the man of God answered:  
your seruant I am (quoth he)  
whom you tooke for the ransom of  
the yvidovves sonne: but when he  
would not be satisfied with that an-  
swer, but did instantly presse him to  
tell, not what he was now, but  
what he had bene in his owne coun-  
trye, and did vrge him very often to  
answer to this point: the man of  
God adiured so strictly, not beinge  
able any longer to deny his request,  
tolde him that he was a Bishop:  
which his master and Lorde hearinge  
became vnderfully affraide, and  
humbly offered him sayinge: demaun-  
de what you will, that you may be  
well

well rewardred of me, and so returne home to your countrie. To whom the man of God *Paulinus* saide. One thinge there is wherein you may muche pleasure me, and that is, to sett at libertye all those that be of my citey: which fute he obtained, for straight waies throughout *Affricke* all were soughte out, their shippes laden with wheate, and to giue venerable *Paulinus* satisfaction, they were all discharged, and in his company sent home: and not long after the king of the *Vandals* died, and so he lost that whipp and seuerer gouernemēt, which to his owne destruction, and the punnishment of Christians by Gods prouidence he had before receiued. And thus it came to passe, that *Paulinus* the seruant of almighty God told truthe, and he that voluntariely alone made him selfe a bondman, returned not back alone, but with many from captiuitie: imitatinge him who tooke vpon him the forme of a seruaunt, that we shoulde not bee seruauntes to synne: for *Paulinus* followinge his example, became him selfe for a tyme a seruant alone,



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alone, that afterwarde he mighte be  
made free with many.

*Peter.*

When I heare that which I can not  
imitate, I desire rather to weepe then  
to saye any thinge.

*Gregory.*

Concerninge this holy mans death,  
it remayneth yet in the records of his  
owne church, how that he was with  
a paine of his side broughte to the last  
cast: and that whiles all the rest of the  
house stode sounde, the chamber only  
in which he lay sicke, was shaken with  
an earth quake, and so his soule was  
loosed from his bodye: and by this  
meanes it fell out, that they were all  
strookē with a great feare that mighte  
haue sene *Paulinus* departing this life.  
But because his vertue by that which  
I spoke of before is sufficiently hand-  
led, nowe yf you please we will co-  
me to other miracles, which are both  
knowne to many, and which I haue  
hearde by the relation of such persons,  
that I can make no doubt but that  
they be most true.

OF

OF SAINCTE IOHN THE  
Pope.

## CHAPTER II.

**I**N the tyme of the Gothes, when the most blessed man *Iohn* Bishoppe of this church of *Rome*, traualled to the Emperour *Iustiniã* the elder, he came into the countrie of *Corinth*, where he lacked an horse to ride vpon: which a certaine noble man vnderstandinge, lent him that horse which because he was gentle, his wife vsed for her owne saddle, with order that when he came where he coulde prouide him selfe of an other, his wiues horse shold be sent backe againe. And so the Bishop rodd vpon him, vntill he came to a certaine place where he got an other, and then he returned that which he had borrowed. But afterwarde when his wife came to take his backe, as before she vsed, by no meanes could she do it, because the horse hauing caried so greate a Bishoppe, woulde not suffre a woman to come any more vpon his back, & therfore he began with monstrous snorting, neying and continuall stirring

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stirring, as it were in scorne, to shewe  
that he coule not beare any woman,  
vpon whom the Pope him selfe had  
ridden : which thinge her husbände  
wisely consideringe, straight wayes  
sent him againe to the holy man, besee-  
ching him to accept of that horse which  
by riding, he had dedicated to his owne  
seruice. Of the same man, an other  
miracle is also reported by our aunce-  
tors, to witt that in *Constantinople*, when  
he came to the gate called *Aurea*,  
where he was mett with great num-  
bers of people, in the presence of them  
all, he restored sight to a blinde man  
that did instantly craue it : for lay-  
ing his hande vpon him, he bannish-  
ed awaye that darcknes which pos-  
sessed his cies.

OF S. AGAPITVS THE  
Pope.

CHAPTER III.

Not longe after, about busines  
concerninge the Gothes, the  
molt blessed man *Agapitus* Bishop of  
this holy church of *Rome* (in which  
by

by Gods prouidence I do now serue)  
 went to the Emperor *Iustinian*. And as  
 he was traualinge throughe Grece, a  
 dumbe and lame man was brought  
 vnto him for helpe. The holy man ca-  
 refully demanded of his kinsfolke, that  
 brought him thither and stood there  
 weeping, whether they did beleue  
 that it was in his power to cure him:  
 who answered, that they did fir-  
 mely hope that he mighte helpe him  
 in the vertue of God by the authori-  
 ty of *S. Peter*: vpon which wordes  
 forthwith the venerable man fell to  
 his praiers, and beginninge solemne  
 masse, he offered sacrifice in the sighte  
 of almighty God: which beinge en-  
 ded, he came from the aultar, toke the  
 lame man by the hande and straight-  
 waies in the presence and sighte of all  
 the people, he restored him to the vse  
 of his legges: and after he had put our  
 Lordes bodye into his mouthe, that  
 tongue which longe tyme before  
 had not spoken, was loosed. At which  
 miracle all did wonder and began  
 to weepe for ioye: and forthwith  
 both feare and reuerence possessed  
 their

*The sacri-  
 fice of the  
 masse.*

*The real  
 presence.*

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theire mindes, beholding what *Agapi-  
tus* could do in the power of our Lor-  
de, by the helpe of *S. Peter*.

OF *DATIVS* BISHOPPE OF  
*Millan*.

CHAPTER IIII.

**I**N the tyme of the same Emperour,  
*Dativs* Bishopp of *Millan*, about  
matters of religion, trauailed to *Con-  
stantinople*. And comminge to *Corinthe*  
he soughte for a large house to receiue  
him and his company, and could scar-  
se finde anye: at length he sawe a far of  
a faire greate house, which he com-  
manded to be provided for him: and  
when the inhabitants of that place,  
tolde him that it was for many yeares  
haunted by the deuil, and therfor stoo-  
de emptye: so much the sooner quoth  
the venerable man, oughte we to lod-  
ge in it, yf the wicked spirit hath taken  
possession thereof, and will not suffer  
men to dwell in it. Wherevpon he ga-  
ue order to haue it made readye:  
which being done, he went without al  
feare to combat with the olde ene-  
mye. In the deade of the nighte when  
the

the man of God was a slepe, the deuill began with an huge noile and great outcry, to imitate the roāinge of lyōs, the bleatinge of sheepe, the brayinge of asses, the hissingē of serpentē, the gruntinge of hogges, and the skreaking of rattes. *Darius* suddainly awaked with the noise of so many beastes rose vp, and in great anger spake aloudē to the olde serpent, and saide: Thowe art serued well thowe wretched creature: thowe art he that diddest saye, *I will place my seate in the northe, and I will be like to the highest: & now throughe thy pride, see how thowe art become like vnto hogges and rattes: & thowe that woldest needes vnworthilye be like vnto God, beholde how thowe doest nowe according to thy desertes imitate brute beastes: At these wordes the wicked serpent was as I may well terme it ashamed, that he was so disgraciously and baselye put downe, for wel maye I saye that he was ashamed, who neuer after troubled that house with any such terrible and monstrous shapes as before he did: for euer after that tyme, Christian men did inhabit the same; for so sone as one man that*

was



was a true and faithful christian tooke possession thereof, the lyinge and faithlesse spirit straight-waies did forsake it. But I will nowe surcease from speaking of thinges done in former tymes, and come to suche miracles as haue happened in our owne daies.

OF SABINVS BISSHOP OF  
*Camisina.*

CHAPTER V.

**C**ertaine religious men well knowne in the prouince of *Apulia*, do reporte that which many both far and nere knowe to be most true, and that is of *Sabinus* Bishoppe of *Camisina*: who by reason of his great age was become so blinde that he sawe nothinge at all. And for as much as *Totilas* King of the *Gothes* hearinge that he had the gifte of prophecye, and wolde not beleue it, but was desirous to proue whether it were so or no, it fel so out, that comminge into those partes, the man of God did inuite him to dinner. And when the meate was broughte in, the Kinge wolde not sitt at the table, but satt beside at the righte hande

hande of venerable *Sabinus*: and when the Bisshoppes man broughte him as he vsed to doe a cupp of wine, the Kinge softlye putt forth his hande, tooke the cupp, and gaue it him selfe to the bisshop, to trye whether he coulde tell who he was that gaue him the wyne: Then the man of God taking the cupp, but not seeing him that did deliuer it, saide: Blessed be that hande. At which wordes the Kinge very merrily blushed, because albeit he was taken, yet did he finde that gifte in the man of God, which before he desired to knowe. The same reuerent man to giue goode example of life to others, liued vntill he was passinge olde: which norhing pleased his archdeacon, that desired his Bishopricke: and therefore vpon ambition he soughte how to dispatche him with poison, and for that purpose corrupted his cup-bearer, who ouercome with money, offered the Bisshop at dinner, that poison in his wine which he had receiued of the Archdeacon. The holye man knowinge what he broughte, willed him selfe to drinke that which he offered him: The wretche

K

trem-

*Blessing  
with the  
signe of  
the crosse.*

trembled at those wordes, and percei-  
uing his villany to be detected, thoug-  
hte better to drincke it, and so quickly  
dispatch him selfe, then with shame to  
suffer tormentes for the sinne of so  
horrible a murder: but as he was put-  
tinge the cuppe to his mouth, the man  
of God hindred him sayinge: Do not  
take it, but giue it me, and I will drinc-  
ke it my selfe, but go thy way, and tell  
him that gaue it the, that I will drinck  
the poison, but yet shall he neuer liue  
to be Bisshopp: And so blessinge the  
cuppe with the signe of the crosse he  
drunke it without any harme at all: at  
which very tyme the Archdeacon  
being in an other place departed this  
life: as thoughe that poison had by the  
Bishoppes mouth passed to his Arch-  
deacons bowels: for althoughe he had  
no corporall poison to kill him, yet the  
venim of his owne malice, did de-  
stroye him in the sighte of the euer-  
lastinge iudge.

*Peter.*

These be straunge thinges, and  
muche in our dayes to be wondred at:  
yet the life of the man is suche, that he  
which

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which knoweth his holye conuersa-  
tion, hath no such cause to maruaile at  
the miracle.

OF CASSIUS BISSHOP OF  
Narny.

CHAPTER VI.

Gregory.

**N** Either can I Peter passe ouer  
with silence that thing, which  
many of the city of Narny, which be  
here present affirme to be most true.  
For in the tyme of the same Gothes,  
the foresaide Kinge Totilas comminge  
to Narnie, Cassius a man of venerable  
life, Bishop of the same city wēt forth  
to meete him, whom the king vtterly  
contemned, because his face was highe  
coloured, thinking that it proceded not  
from any other cause then drinking.  
But almighty God, to shewe howe  
worthy a man was despised, permit-  
ted a wicked spirit before his whole  
armye, in the fieldes of Narnie, where  
the Kinge also him selfe was, to posses-  
se one of his garde, and cruellye to tor-  
ment him. Straight-waies was he  
broughte to the venerable man Cassius

*The vertue of the signe of the crosse.*

in the presence of the Kinge : who praying to God for him, and making the signe of the crosse, forthwith he cast out the deuill, so that neuer after he durst presume any more to enter into his bodye. And by this meanes it fell out, that the barbarous Kinge from that daye forward, did with his hart much reuerence the seruant of God, whom before by his face he iudged to be a man of no account : for seeing him now to be one of such power and vertue, he gaue ouer those proude thoughtes which before he had conceiued.

OF ANDREWE BISSHOP  
of Funda.

CHAPTER VII.

*Bishopes dedicated to continencye.*

**B**Vt as I am thus busied in tellinge the actes of holy men, there cometh to my minde, what God of his great mercy did for *Andrew*, Bishop of the citye of *Funda*: which notable storye I wish all so to reade, that they which haue dedicated them selues to continencye, presume not in any wise to dwell amongst women : least in tyme of temptation, their soule perishe the

the soner, by hauinge that at hand,  
 which is vnlawfully desired. Neither  
 is the story which I reporte, either  
 doubtfull or vncertaine: for so many  
 witnessles to iustifye the truthe the-  
 reof may be produced, as there be al-  
 most inhabitants in that citye. When  
 therfore this venerable man *Andrew* li-  
 ued vertuoulye, & with diligent care,  
 answerable to his priestlie functiō, lead  
 a continent and chaste life: he kept in his  
 house a certaine nunne, which also had  
 remained with him befor he was pre-  
 ferred to that dignitye: for assuringe  
 him selfe of his owne continencye, and  
 nothing doubtinge of hers, content he  
 was to let her remaine stil in his house:  
 which thinge the deuil tooke as an oc-  
 casion to assalte him with tentation:  
 and so he began to present before the  
 eies of his minde, the forme of that  
 woman, that by suche allurements he  
 mighte haue his harte wholly possessed  
 with vngodly thoughtes. In the mea-  
 ne tyme it fell so out, that a Iewe was  
 trauailinge from *Campania* to *Rome*,  
 who drawinge nighe to the city of  
*Funda*, was so ouertaken with nighte,  
 that he knewe not where to lodge,



and therefore not findinge any better commoditye, he retired him selfe into a temple of the God *Apollo*, which was not far of, meaninge there to repose him selfe: but muche affraide he was, to ly in so a wicked and sacrilegious a place: for which cause thoughte he beleued not what we teache of the crosse, yet he thoughte goode to arme him selfe with that signe. About midnichte as he lay wakinge for verye feare of that forlorne and desert temple, and looked suddainlie about him, he espied a troupe of wicked spirites walkinge before an other of greater authority: who comminge in tooke vp his place, and satt downe in the body of the temple: where he began diligently to inquire of those his seruantes, how they had bestowed their tyme, and what villanye they had done in the worlde. And when eache one told what he had done against Gods seruantes, out stepped a companion, and made solemne relation, what a notable tentation of carnalitye, he had put into the minde of Bishop *Andrew*, concerninge that Nunne which he kepte in his pallace: wherevnto whiles  
the

*The signe  
of the  
crosse  
used in  
old tyme.*

the master deuill gaue attentiuē eare,  
 consideringe with him selfe what a  
 notable gaine it wolde be, to vndoe  
 the soule of so holy a man: the former  
 deuill went on with his tale and saide,  
 that the verye eueninge before he as-  
 salted him so mightelye, that he drewe  
 him so far forth, that he did merily  
 strike the saide Nunne vpon the backe.  
 The wicked serpent and olde enemye  
 of mankinde hearinge this ioyfull  
 newes, exhorted his agent with verye  
 faire wordes, diligently to labour  
 about the effecting of that thinge,  
 which he had already so well begun,  
 that for so notable a pece of seruice,  
 as the contriuing the spirituall ruine  
 of that vertuous Prelat, he mighte ha-  
 ue a singular reward aboue all his fel-  
 lowes. The Iewe who al this while lay  
 wakinge, and hearde all that which  
 they saide, was wonderfully affraide:  
 at length the master deuill sent so-  
 me of his followers to see who he  
 was, and howe he durst presume to  
 lodge in their temple: when they we-  
 re come, and had narrowlye viewed  
 him, they founde that he was marked  
 with the mystical signe of the crosse:

*The signe  
of the  
crosse pro-  
tested a  
Iewe.*

whereat they maruailed and saide.  
Alas alas, here is an empty vessel, but  
yet it is signed: which newes the rest of  
those helhoundes hearinge, suddainly  
vanished awaye. The Iewe who had  
scene all that, which then passed  
among them, presently rose vp, and in  
all halt, sped him selte to the Bishop,  
whom he founde in the churche: and  
taking him a side, he demanded with  
what tentation he was trobled: but  
shame so preuailed, that by no meanes  
he wolde confesse the truth. Then  
the Iewe replied and tolde him, that  
he had cast his eies wickedly vpon such  
a one of Gods seruantes: But the Bis-  
hop wolde not acknowledge that there  
was anye such thinge: Why do you  
deny it quoth the Iewe, for is it not so  
true that yesternighte you were  
broughte so far by sinfull tentation,  
that you did strike her on the backe:  
When the Bishop by these particulari-  
ties, perceiued that the matter was bro-  
ken forth, he humbly confessed what  
before he obstinately denied. Then  
the Iewe moued with compassion to  
his soule, and tenderinge his credit, tol-  
de him by what means he came to the  
know-

knowledge thereof, and what he heard of him, in that assembly of wicked spirites. The Bishop hearinge this, fell prostrat vpon the earth, and betooke him selfe to his praiers: and straight after he discharged out of his house, not only that Nunne, but all other women that attended vpon her. And not longe after, he conuerted the temple of *Apollo*, into an oratory of the blessed Apostle *S. Andrew*: and neuer after was he troubled with that carnall temptation: and the Iewe by whose means he was so mercifully preserved, he broughte to euerlasting saluation: for he baptized him, and made him a member of holy churche. And thus by Gods prouidence, the Iewe hauinge care of the spirituall health of another, attained also him selfe the singular benefit of the same: and almighty God by the same means, brought one to imbrace piety and vertue, by which he preserved another in an holy and godly life.

*Churches  
dedicated  
to Saints.*

*Peter.*

This historye which I haue heard worketh in me feare, and yet withal giueth me cause of hoope.

Gregory.

That is not amisse *Peter*, for necessary it is, that we shoulde both trust vpon the mercye of God, and yet consideringe our owne frailtye, be affraide: for we haue nowe heard howe one of the cedars of Paradise was shaken, and yet not blowne downe, to the end that knowing our owne infirmitye, we sholde both tremble at his shakinge, and yet conceiue hoope, in that he was not ouerthrowne, but kept his standinge still.

OF CONSTANTIVS BISSHOP  
of *Aquinum*.

CHAPTER VIII.

**C**onstantius likewise a man of holy life, was Bishop of *Aquinum*, who not longe since died, in the tyme of Pope *Iohne* of blessed memorye, my predecessor: many that knewe him familiarly, saye that he had the gifte of prophecy. And amongst diuers other thinges which he did, religious and honest men then present reporte that lyinge vpon his death bed, the citizens  
that

that stood about him wept bitterly & asked him with teares, who sholde be their father and Bishop after him. To whom by the spirit of prophecy he answered, sayinge: After *Constantius*, you shall haue a muletour, and after a muletour, a fuller of cloth: and these men (quoth he) be now in the city of *Aquinum*: and hauing spoken these propheticall wordes, he gaue vp the Ghost. After whole departure one *Andrewe* his deacon, was made Bishop: who in tymes past had kept mules and post horses. And when he died, one *Iouinus* was preferred to that dignitie, who in former tymes had bene a fuller in the same citie: in whose daies all the citizens were so wasted, some by the sworde of barbarous people, and some by a terrible plague: that after his death, neither could any be founde to be made Bishop, nor yet any people for whose sake he sholde be created. And so the saying of the man of God was fulfilled, in that, his church after the death of two that followed him, had no Bishopp at all.



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OF FRIGIDIANVS BISSHOP  
of Luca.

CHAPTER IX.

**B**Vt I must not forget to tell you, what I hearde of the reuerent man *Venantius*, Bishop of *Luna*, some two daies agoe : who saide that there was nighe vnto him, a man of rare vertue called *Frigidianus*, Bishopp of *Luca*, who wroughte a strange miracle, which as he saith all the inhabitantes of that place do speake of, and it was this. Hard by the walles of the city, there runneth a riuer called *Anser*, which diuers tymes doth so swell and ouerflowe the bankes, that it drowneth many acres of grounde, & spoileth muche corne and fruite. The inhabitants inforced by necessity, seeinge that this did often happen, went about by all means possible to turne the streame an other waye: but when they had bestowed much labour, yet coulde they not cause it to leaue the olde channell. Wherevpon the man of God *Frigidianus*, made a little rake, and came to the riuer, where all alone he bestowed

stowed some tyme in praier: and then he commaunded the riuer to followe him, and goinge before, he drewe his rake ouer such places as he thoughte goode, and the whole riuer forsakinge the olde channell did followe him, and kept possession of that, which the holy man by that signe of his rake had appointed: and so neuer afterwarde did it hurte any more either corne or other thinges planted for the maintenance of men.

OF SABINVS BISSHOP OF  
*Placentia.*

CHAPTER X.

**T**He same *Venantius* tolde me likewise an other miracle, done as he saide in the city of *Placentia*, which one *Iohn* the seruant of God, and a man of credit liuing now here amongst vs, and who was borne and broughte vp in that city, affirmeth also to be most true. For in that towne of *Placentia*, they saye that there was a Bishopp of wondrous vertue, called *Sabinus*: who vnderstandinge by one of his Deacons, that the great riuer of *Poe* was broken forth, and had ouerflowed the lande  
which

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which belonged to the church, and  
done much harme, he bad him goe  
vnto the riuer, and deliuer it this mes-  
sage from him. The Bishop comman-  
deth you to retire, and keepe your sel-  
fe within your owne boundes. His  
Deacon hearing these wordes, scor-  
nefully contemed to be employed in  
any suche busines. Then the man of  
God *Sabinus* sent for a Notarye, and  
willed him to write these wordes.  
*Sabinus* the seruauant of our Lorde *Iesus*  
*Christ*, sendeth admonition to Poe. I  
commande the in the name of our  
Lorde *Iesus Christ*, that thou come not  
out of thy channell, nor presume any  
more to hurte the landes of the church.  
This shorte letter he bad the No-  
tary write, and when he had so done,  
to goe and cast it into the riuer. The  
Notary did as he bad him, and the ri-  
uer obeyed the precept of the holy  
man, for straightwaies it withdrewe it  
selfe from the church-landes, retur-  
ned to his owne channell, and neuer  
presumed any more to ouerflowe  
those groundes. By which facte *Peter*  
the pride of disobedient men is con-  
founded, seeinge that the very sense-  
lesse

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lesse element in the name of Iesus,  
obeyed the holy mans commande-  
ment.

OF CERBONIVS BISSHOP  
of *Populonium*.

CHAPTER XI.

**C**Erbonius also a man of holy life,  
Bishop of *Populonium*, hath made  
great prooffe in our tyme of his rare  
vertue. For beinge muche giuen to  
hospitality, vpon a certaine day he ga-  
ue entertainment to diuers soldiars,  
which for feare of the Gothes (that  
passed likewise by his house) he con-  
ueyed out of the way, and so saued  
theire liues from those wicked men.  
*Totilas* theire impious kinge hauinge  
intelligence thereof, in great rage and  
cruelty cōmanded him to be broughte  
vnto a place called *Merulis*, (eighthe mi-  
les from *Populonium*) where he remay-  
ned with his whole armie, and in the  
sighte of the people to be cast vnto  
wilde beares to be deuoured. And be-  
cause the wicked kinge wolde nedes be  
present him selfe, to beholde the Bis-  
hoppe torne in peces, great store of  
people

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people were likewise assembled, to see  
that pitifull pagent. The Bishop was  
broughte forth, and a terrible beare  
prouided, that mighte in cruell man-  
ner teare his bodie in peeces, so to  
satisfye the minde of that blodye  
Kinge. Out of his den was the beast let  
loose, who in great fury and hast, sett  
vpon the Bishop: but suddainly for-  
gettinge all cruelty, with bowed necke  
and humble heade, he began to licke  
his feete: to giue them al to vnderstan-  
de, that men caried towardes the man  
of God the hartes of beasts, and the  
beast as it were the harte of a man. At  
this sighte the people with great sho-  
wtinge and outcries, declared how hi-  
ghely they did admire the holy man: &  
the Kinge him selfe was moued to ha-  
ue him in great reuerence: and so by  
Gods prouidence it fell out, that he  
which before refused to obey and fol-  
lowe God by sauing the Bishops life,  
was broughte to do it by the miracu-  
lous meekenes of a cruell beare. Ma-  
ny of them which were then present  
and sawe it, be yet liuing, who do all  
affirme this to be most true.

An

An other miracle concerninge the same man I hearde of *Venantius*, Bishop of *Luna*, and it was this. *Cerbonius* had in the church of *Populonium*, a tombe provided for him selfe: but when the *Lombardes* inuaded *Italy*, and spoiled all that country, he retired him selfe into the Ilande of *Helba*. Where fallinge sore sicke, before his deathe he commanded his chapleins to bury his body in the foresaide tombe at *Populonium*: and when they tolde him how harde a thinge it was by reason of the *Lombardes*, which were Lordes of the country, and did range vp and downe in all places: Carry me thither (quoth he) securely and feare nothinge, but bury me in all hast, and that being done come away as fast as you can. For performinge of this his will they provided a shipp, and away they went with his body towardes *Populonium*: in which iorneye there fell great store of rayne, but that the worlde might knowe whose body was transported in that shippe, in that twelue miles space which is betwixt the



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the ilande & *Populonium*, a great storme  
of raine fell vpon bothe sides of the  
shippe, but not one droppe within.  
When they were come to the place,  
they buried his bodye, and accordinge  
to his commandement, returned to  
theire shipp with all speede: and they  
were no soner a borde then there en-  
tered into the church, where the Bis-  
hop was buried, a most cruell captayne  
of the Lombardes called *Gummar*. By  
whose suddaine comminge to that  
place, it appeared planiely, that the  
man of God, had the spirit of prophe-  
cie, when he willed them in all hast to  
departe from the place of his buriall.

OF FVLGENTIVS BISSHOP  
of *Otricoli*.

CHAPTER XII.

THE verye same miracle, which I  
tolde you concerninge the diui-  
sion of the rayne, happened likewise  
to the great veneration of an other  
Bishop. For a certaine olde Priest who  
yet liueth, was then present when it  
happened, and saith that *Fulgentius* Bis-  
hop of *Otricoli*, was in disgrace with  
that

that cruell tyrant *Totilas*: & therefore as he was passing that way with his army, the Bishoppe did carefully before hande by his Chaplins send him certaine presentes, by that means if it were possible to mitigat his furious minde. But the tyrant contemned them, and in great rage commanded his soldiers hardly to binde the Bishop, and to keepe him safe vntill he had hearde his examination. The mercilesse Gothes executed his cruell commandement: and setting him vpon a pece of ground, they made a circle rounde about him, out of which they commanded him not to stir his foote. whiles the man of God stode there in great extremity of heate, inuironed round about with those Gothes, suddenly there fell suche thunder and lighteninge, and suche plentye of raine, that his keepers could not indure that terrible storme: and yet for all that, not one droppe fell within the circle, where the man of God *Fulgentius* stode. Which strange newes beinge tolde to that tyrannicall kinge, his barbarous minde was broughte to haue him in great reuerence, whose  
tor-

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torment before he desired & so cruel-  
ly thirsted after his blode. Thus al-  
mighty God to bringe downe, the los-  
tye mindes of carnall men, doth wor-  
ke miracles by such as they most con-  
temne: that truthe proceedinge from  
the mouth of his humble seruantes,  
may subdue those, which of pride do  
extoll and aduaunce them selues  
against the doctrine of truthe.

OF HERCVLANVS BISSHOP  
of *Perusium*.

CHAPTER XIII.

**N**Ot longe since, the vertuous  
Bishop *Floridus*, tolde me a nota-  
ble miracle, which was this. The grea-  
te holy man (quoth he) *Herculanus*, who  
broughte me vp, was Bishop of *Peru-  
sium*, exalted to that dignity from the  
state of a monke: in whose tyme the  
perfidious kinge *Totilas*, besieged it for  
seuene yers together, and the famin  
within was so great, that many of the  
townesemen forsooke the place: and  
before the seuenth yere was ended, the  
armye of the Gothes tooke the citye.  
The commander of his campe, dis-  
patched

patched messengers to *Totilas*, to know his pleasure what he should doe with the Bishoppe, and the rest of the citizens: to whom he returned answer, that he shold from the top of the Bishoppes heade to his verye foote, cutt of a thonge of his skinne, and that done to strike of his heade: and as for the rest of the people, to putt them all to the sworde. When he had receiued this order, he commanded the reuerent Bishop *Herculanus*, to be carried to the walles, and there to haue his heade strooken of, and when he was deade, that his skin shoulde be cut from the verye crowne, downe to the verye foote, as thoughe in dede a thonge had bene taken from his bodye: after which barbarous facte theye threwe his dead corps ouer the wall. Then some vpon pittty, ioyninge the heade to the bodye, did bury him together with an infant that was there founde deade. Fourtye daies after *Totilas* makinge proclamation, that the inhabitants, which were gone, shoulde without all feare come backe againe: those which vpon extremity of hunger departed, returned home to their houses,  
and

and callinge to mynde the holy life of  
theire Bishoppe, they soughte for his  
body, that it mighte as he deserued be  
buried in the church of *S. Peter*: And  
when they came to the place where it  
lay, they digged, and founde the bodye  
of the infant that was buried toge-  
ther with him, putrified and full of  
wormes, but the Bishoppes body was  
so founde, as though it had bene new-  
ly put into the earth, and that which is  
more to be admired, and deserueth  
greater reuerence, his heade was so fast  
ioyned to his bodye, as though it had  
neuer bene cutt of, neither did any si-  
gne of his beheading appeare at all.  
Then they viewed likewise his backe,  
whether that were also whole and  
founde, and they founde it so perfect  
and well, as though neuer any knife  
had touched the same.

*Peter.*

Who wolde not wonder at such  
miracles of them that be deade:  
wroughte no question for the spiri-  
tuall goode of the liuinge,

OF THE SERVANT OF  
God Isaac.

## CHAPTER XIII.

Gregory.

AT suche tyme as the Gothes first  
 inuaded Italye, there was nere to  
 the citye of *Spoletto*, a vertuous and ho-  
 ly man called *Isaac*: who liued almost to  
 the last daies of the Gothes, whom  
 many did knowe, and especially the  
 holy virgin *Gregoria*, which nowe  
 dwelleth in this citye, hard by the  
 church of the blessed and perpetuall  
 virgin *Marie*: which woman in her  
 yonger yeares, desiring to liue a Nun-  
 nes life, fled to the church from mar-  
 riage, already agreed vpon by her frein-  
 des, and was by this man defended: and  
 so through Gods prouidence, obtay-  
 ned to haue that habitt, which so much  
 she desired, and so leauing her spouse  
 vpon earth, she merited a spouse in  
 heauen. Many things also I had by the  
 relation of the reuerent man *Eleuthe-  
 rius*, who was familiarly acquainted  
 with him: and his vertuous life doth  
 giue credit to his wordes. This holy  
 man

Nunnes  
 were a  
 peculiar  
 habit, and  
 liued vn-  
 married.



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man *Isaac* was not borne in *Italye*; and  
therfore I wil only speake of suche mi-  
racles as he did liuinge here in our co-  
untrye. At his first comminge out of  
*Syria* to the city of *Spoletto*, he went to  
the churche, and desired the keepers,  
that he mighte haue free leaue to praye  
there; and not to be enforced to depar-  
te when nighte came. And so he began  
his deuotions, and spent all that daye  
in praier, and likewise the nighte  
followinge. The seconde daye and  
nighte he bestowed in the same man-  
ner, and remayned there also the thir-  
de daye: which when one of the kee-  
pers of the church perceiued, who  
was a man of a proud spirit, he tooke  
scandall by that, whercof he ought to  
haue reaped great profit. For he began  
to say that he was an hyppocrite and  
coufining companion, who in the sighte  
of the worlde remayned at his  
praiers three dayes and three nightes  
together: & forthwith running vpon  
the man of God, he strook him, to ma-  
ke him by that meanes with shame to  
departe the churche as an hyppocryte,  
and one that desired to be reputed an  
holy man. But to reuenge this iniurye,  
a wicked

a wicked spirit did presently possesse his body, who cast him downe at the fecte of the man of God, and began by his mouth to crye out: *Isaac* doth cast me forth, *Isaac* doth cast me forth. For what name the straunge man had, none at that tyme did knowe, but the wicked spirit told it, when he cried out that he had power to cast him out. Straight-waies the man of God, laide him selfe vpon his bodye, and the cursed deuill that was entred in, departed in all hast: newes of this was by and by blowne ouer the whole city, and men and women, riche and poore came runnyng, every one struinge to bringe him home to their owne house: Some for the buildinge of an Abbey, did humbly offer him landes, other money, and some such other helpes as they coulde. But the seruant of almighty God, refusyng to accept any of their offers, departed out of the citye, and not farr of, he founde a desert place, where he builde a little cotage for him selfe: To whom many repayryng, began by his example to be inflamed with the loue of euerlasting life, and so ynder his discipline,

L

and

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and gouernment, gaue them selues to  
the seruice of almighty God . And  
when his disciples wolde often hum-  
bly insinuate, that it were goode for  
the necessity of the Abbey, to take  
such liuings as were offred, he very  
carefull to keepe pouertye, tolde them  
constantly, sayinge. A monke that see-  
keth for liuings vpon earthe is no  
monke: for so fearefull he was to loose  
the secure state of his pouertye, as co-  
uetous riche men are carefull, to pre-  
serue their corruptible wealth.

In that place therefore he became fa-  
mous for the spirit of prophecye: and  
his life was renoumed far and nere, for  
the notable miracles which he wrou-  
ghte . For vpon a day, towards eue-  
ninge, he caused his monkes to lay a  
certaine number of spades in the gar-  
*Mattens.* din. The night followinge, when ac-  
cordinge to custome they rose vp to  
their praiers, he commanded them,  
sayinge. Go your waies, and make po-  
tage for our worckemen, that it may  
be readye very earlye in the mornin-  
ge. And when it was day, he bad them  
bringe the potage which they had  
prouided: and goinge with his monkes  
into

into the gardin, he founde there so many men workinge, as he had commanded them to lay spades: for it fell so out, that certaine thieues were entered in to spoile and robb it: but God chaunginge theire mindes, they tooke the spades which they founde there, and so wrought from the tyme of theire first entrance, vntil the man of God came vnto them: and all such partes of the grounde as before were not manured, they had digged vpp and made readie. When the man of God was com, he saluted them in this wise. God saue you goode brethren: you haue laboured longe, wherfore now rest your selues: then he caused such prouision as he had broughte, to be sett before them, & so after theire labour and paines refreshed them. When they had eaten that was sufficient, he spake thus vnto them. Doe not hereafter any more harme: but when you desire any thinge that is in the gardin, come to the gate, quietlye aske it, and take it a Gods blessinge, but steale no more: and so bestowing vpon them good store of wortes, he sent them awaye. And by this meanes it fell out that

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they which came into the garden to  
doe harme, departed thence not doing  
any damage at all, and besides had the  
rewarde of their paines, and some-  
what also of charitye bestowed vpon  
them.

At an other tyme, there came vnto  
him certaine straunge men a begginge,  
so torne and tattered, that they had  
scant any ragges to couer them, hum-  
bly beseeching him to helpe them  
with some cloathes. The man of God  
hearinge their demande gaue them  
no answere: but secretly callinge for  
one of his monkes, bad him goe into  
suche a woode, and in such a place of  
the woode to seeke for an hollow tree,  
and to bringe vnto him that apparrell  
which he founde there. The monke  
went his way and broughte closely to  
his master that which he had founde.  
Then the man of God called for those  
poore naked men, and gaue them that  
apparrell, saying: Put on these cloathes  
to couer your naked bodies withall.  
They seeinge their owne garmentes,  
were wonderfully confounded: for  
thincking by cunning to haue gotten  
other mens apparrell, with shame  
they

S. GREGORIE. BOOKE III. 245  
they receiued only theire owne.

Againe at an other tyme, one there was, that commended him selfe to his prayers, and sent him by his seruauent two basketes full of meate: one of the which as he was in his iornye, he tooke away, and hidd in a bushe till his returne backe againe: and the other he presented to the man of God, telling him how his master had sent him that, hartily commendinge him selfe to his praiers. The holy mā tooke that which was sent verie kindelye, giuing the messenger this goode lesson: I pray the my freinde to thancke they master, and take heede howe thowe doest lay hande vpon the basket, for a snake is crept in, & therfore be carefull, least otherwise it doth stinge the. At these wordes the messenger was pitifullye confounded, and though glad he was that by this means he escaped death, yet somewhat grieved that he was put to that shame. Comminge backe to the basket, very diligent & carefull he was in touching it: for as the man of God had told him, a snake in verie dede was gott in. This holy man therfore albeit he were incōparably adorned with the



244 THE DIALOGUES OF  
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vertue of abstinence, contempt of  
worldly welthe, the spirit of prophe-  
cie, and perseuerance in praier: yet one  
thing there was in him which seemed  
reprehensible, to witt, that some tyme  
he wolde so exceede in mirth, that yf  
men had not knowne him to haue  
bene so full of vertue, none wolde euer  
haue thought it.

*Peter.*

What I beseeche you shall we say to  
that? for did he willingly giue him selfe  
sometyme to such recreation: or els  
excelling in vertue, was he contrary to  
his owne minde drawne sometyme to  
present mirth?

*Gregory.*

Gods prouidence *Peter* in bestowin-  
ge of his giutes is wonderful: for often  
it falleth out, that vpon whom he  
vouchsafeth the greater, he giueth not  
the lesse: to the end that alwaies they  
may haue somewhat to mislike in them  
selues: so that desiringe to arriue vnto  
perfection, and yet can not: and labour  
inge about that which they haue not  
obtayned, and cannot preuaile: by this  
meanes

meanes they become not proud of those giftes which they haue receiued, but doe thereby learne, that they haue not those greater graces of them selues, who of them selues can not ouercome small faultes. And this was the cause, that when God had brought his people into the lande of promise, and destroyed all their mightye & potent enemies, yet did he longe tyme after reserue the *Philistians* and *Chanaanites*, that as it is written, *he mighte* *Iudic. 3.* *in them trye Israel.* For sometyme as hath bene saide, vpon whom he bestoweth great giftes, he leaueth some small thinges, that be blameworthy, that alwaies they may haue somewhat to fighte against, and not to be proude, though their great enemies be vanquished, seeing other aduersaries in very small thinges do putt them to great trouble: & therefore it falleth out strangelye, that one and the selfe same man is excellent for vertue, and yet of infirmitye sometyme dothe offende, so that he may beholde him selfe on the one side stronge and well furnished, and on an other open and not defended: that by the goode thinge which

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he seeketh for and is not able to procure, he may with humility preserve that vertue, which alreadye he hath in possession. But what wonder is it that we speake this concerning man, when as heauen it selfe, lost some of his citizens, and other some contynewed sounde in Gods grace: that the electe Angels of God, seeinge others through pride to fall from heauen, might stande so muche the more stedfast, by howe much with humilitie they preserved Gods grace received. They therefore tooke profit by that losse which heauen then had, and were thereby made to perseuere more constantly in Gods seruice for all eternitie. In like manner it fareth with each mans soule, which sometime for preservinge of humilitie, by a little losse it attaineth to great spirituall perfection.

*Peter.*

I am verie well pleased with that you saye.

O F

OF THE SERVANTES OF  
God *Euthicius* and *Florentius*.

## CHAPTER XV.

*Gregory.*

**N**either wil I passe ouer that with  
silence, which I hearde from  
the mouthe of that reuerent Priest  
*Sanctulus*, one of the same countrey:  
and of whose report I am sure you  
make no doubt, for you knowe very  
well his life and fidelitie.

At the same tyme in the prouince  
of *Nursia* there dwelt two men, ob-  
seruinge the life and habit of holy  
conuersation: the one was called. *Euthicius*, & the other *Florentius*: of which, *Euthicius* bestowed his tyme in spiri-  
tuall zeale and seruor of vertue, and la-  
boured muche by his exhortations, to  
gayne soules to God: but *Florentius* lead  
his life in simplicitie, & deuotion. Not  
far from the place where they remay-  
ned, there was an Abbey, the gouernor  
whereof was dead, & therefore the mō-  
kes made choise of *Euthicius* to take the  
charge thereof: who condescendinge  
to their petition, gouerned the Abbey

*Distinct  
habit of  
monkes.*



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many yeares . And not to haue his former oratory vtterly destitute , he lefte the reuerent man *Florentius* to keepe the same : who dwelt there all alone, and vpon a daye, beeinge at his praiers, he besoughte almightye God to vouchsafe him of some comforte in that place: and hauinge ended his deuotions, he went forthe , where he founde a beare standinge before the dore, which by the bowing downe of his heade to the grounde, and shewing in the gesture of his bodie no signe of crueltie , gaue the man of God to vnderstande, that he was come thither to do him seruice , and him selfe likewise did forthwith perceiue it. And becaute he had in the houte tower or fene sheepe, which had no keeper, he commanded the beare to take charge of them, sayinge: Goe and leade these sheepe to the fielde , and at twelue of the clocke come backe againe: which charge he tooke vpon him , and did dailye come home at that howre: and so he performed the office of a goode shepheard, and those shepe which before tyme he vsed to deuoure, nowe fastinge him selfe, he tooke care to haue them safely kepte.

kepte. And when Gods seruauant de-  
 termined to fast vntil three of the  
 clocke, then he commanded the beare  
 to returne with his shepe at the same  
 houre: but when he wolde not fast so  
 longe, to come at twelue. And what-  
 soeuer he commanded his beare, that  
 he did, so that bidden to returne at  
 three of the clocke, he wolde not come  
 at twelue: and commanded to returne  
 at twelue, he wolde not tarry till  
 three. And when this had continewed  
 a goode while, he began to be famous  
 far and nere for his vertue and holy  
 life. But the olde enemy of mankinde  
 by that meanes which he seeth the  
 goode to come vnto glorye, by the sa-  
 me doth he drawe the wicked throu-  
 ghe hatred to procure their owne mi-  
 serie: for fower of *Euthicus* monkes  
 swellinge with enuye, that their ma-  
 ster wroughte not any miracles, and  
 that he who was left alone by him,  
 was famous for so notable a one, vpon  
 very spighte went and killed his bea-  
 re. And therfore when the poore beast  
 came not at his appointed howre,  
*Florentius* began to suspecte the matter:  
 but expectinge yet vntill the eue-  
 ning,

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ninge, verye muche grieved he was,  
that the beare whom in great simpli-  
citie he called his brother, came not  
home. The nexte daye, he went to the  
fielde, to seeke for his shepe and his  
shepherd, whom he founde there  
slayne: and making diligēt inquisition,  
he learned quickly who they were  
that had committed that vncharitable  
fact. Then was he verye sorye, bewai-  
ling yet more the malice of the mon-  
kes, then the deathe of his beare:  
whom the reuerent man *Euthicius* sent  
for, and did comforte him what he  
might: but the holy man *Florentius*  
wonderfully grieved in mynde, did in  
his presence curse them sayinge: I trust  
in almighty God, that they shall in  
this life, & in the sighte of the worlde,  
receiue the rewarde of theire malice,  
that haue thus killed my beare which  
did them no harme: whose wordes  
Gods vengeance did straighte fol-  
lowe, for the fower monkes that kil-  
led the poore beast, were straighte so  
strooken with a leprosie, that theire  
limmes did rott away, and so they  
died miserably: whereat the man of  
God *Florentius* was greatly affraide  
and

S. GREGORIE. BOOKE III. 253  
and muche grieued, that he had so cur-  
sed the monkes: and all his life after he  
wept, for that his praier was hearde,  
crying out that him selfe was cruell,  
and that he had murdered those men.  
Which thinge I suppose almighty god  
did, to the end that he shold not bee in-  
ge a man of great simplicity, vpon any  
griefe whatsoeuer, afterwarde presu-  
me to curse anye.

*Peter.*

What? is it any great synne, yf in our  
anger we curse others?

*Gregory.*

Why doe you aske me whether it be  
a great synne, when as S. Paul saith. *Nei-* 1. *Corint.*  
*ther cursers shal posses the kingdome of God.* 5.  
Thincke then how great the synne is,  
which doth exclude a man out of  
heauen.

*Peter.*

What yf a man haply not of malice,  
but of negligence in keepinge his ton-  
gue, doth curie his neighbour.

*Gregory.*

Yf before the seuerer iudge idle speche  
is re-

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is reprehended: howe much more that  
which is hurtefull . Consider then  
howe damnable those wordes be,  
which proceede of malice, when that  
talke shall be punnished, which pro-  
ceedeth only from idlenes.

*Peter.*

I graunt it to be most true.

*Gregory.*

The same man of God did an other  
thing which I must not forget . For  
the reporte of his vertue reachinge  
far and nere , a certaine Deacon that  
dwelt many miles of , traauiled vnto  
him , to commend him selfe to his  
praiers . And comminge to his cell, he  
found it rounde about full of innume-  
rable snakes: at which sighte beeinge  
wonderfully affraide, he cried out, de-  
siringe *Florentius* to praye : who came  
forth the skye beeinge then verie cle-  
re , and lifted vp his eies and his han-  
des to heauen, desiringe God to take  
them awaye in such sort as he best  
knewe: Vpon whose praiers suddainly  
it thundred , and that thunder killed  
all those snakes. *Florentius* seeing them  
all

all deade,saide vnto God . Beholde o  
 Lorde thowe hast destroyed them all,  
 but who shall now carry them awaye:  
 and straighte as he had thus spoken, so  
 many birdes came , as there were  
 snakes killed, which tooke them al vp,  
 and carried them far of , discharginge  
 his habitation from those venemous  
 creatures.

*Peter.*

Certainly he was a man of great  
 vertue and merit, whose praiers God  
 did so quickly heare.

*Gregory.*

Puritye of harte and simplicity *Pe-*  
*ter*, is of great force with almighty  
 God, who is in purity most singular,  
 and of nature most simple: For those  
 seruantes of his, which doe retire  
 them selues from worldly affaires, a-  
 uoid idle wordes, labor not to lose thei-  
 re deuotion, nor to defile theire soule  
 with talkinge, doe especially obtaine  
 to be hearde of him, to whom, after a  
 certaine manner, and as they maye,  
 they be like in purity and simplicitie  
 of harte . But we that liue in the  
 worlde,



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worlde, and speake oftentimes idle  
wordes, and that which is worse, so-  
metyme those that be hurtfull: our  
wordes and praiers are so muche the  
farther of from God, as they be nere  
vnto the worlde: for we are drawne  
toomuch downetowardes the earthe,  
by continuall talkinge of secular busi-  
nes: which thinge the prophet *Esaie*  
did verye well reprehend in him  
selfe, after he had beheld thekinge and  
Lorde of armyes, and was penitent,  
*Esa. 6.* cryinge out: *woe be to me for beinge silent,*  
*because I am a man that haue defiled lippes:*  
and he sheweth straighthe after the rea-  
son why his lippes were defiled, when  
he saith: *I dwelt in the midst of a people,*  
*that hath defiled lippes.* For sorye he was  
that his lippes were defiled, yet con-  
cealeth not from whence he had them,  
when he saith, that he dwelt in the  
middest of a people that had defiled  
lippes. For verye harde it is that the  
tongues of secular men, shoulde not  
defile their soules, with whom they  
talke: for when we doe sometye con-  
descende to speake with them of cer-  
taine thinges, by little and little we get  
such a cultome, that we heare that  
spoken

spoken with pleasure, which is not meete to be hearde at all, so that afterwarde we are loth to giue that ouer, to which at the first to gratify others, we were broughte against our wills. And by this meanes we fall from idle wordes, to hurtfull speeches: and from talke of small moment, to wordes of great importance: and so it commeth to passe, that our tongue is so much the lesse respected of God when we pray, by howe much we are more defiled with folishe speche, because as it is written. *He that turneth away his care* *Proverb.*  
*that he heare not the laue, his prayer shall be* *28.*  
*execrable:* what maruaile then is it, yf when we praye, God doth slowly heare vs, when as we heare Gods commandements, either slowly or not at all? And what maruaile, yf *Florentius* when he praied was quickly hearde, who obeyed God in obseruinge his commandements.

*Peter.*

The reason alleaged is so plaine, that nothinge with reason can be saide against it.

*Gregory.*

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Gregory.

*The ver-  
tue of  
reliques.*

But *Euthicius* who was companion to *Florentius* in seruing of God, was famous alio for miracles after his death. For the inhabitants of that citye do speake of manye: but the principall is that which euen to these tymes of the Lombardes, almighty God hath voutsaied to worcke by his coate: for when they had any great drouth, the citizens gatheringe them selues together, did carry that, and together with their praiers offer it in the sighte of our Lorde: And when they went with that throughe the fieldes praying to God, forthwith they had such plentye of raine, as the drynes of the grounde required: wherbye it was apparaunt, what vertue and merites were in his soule, whose garment shewed outwardlye, did pacifye the anger of almighty God.

OF MARCIUS THE MONKE  
of mount Marfico.

CHAPTER XVI.

**N**Ot longe since, there was a reuerent man in Campania called  
*Marcus*

*Marcus* who liued a solitary life, in the mountaine of *Marfico*: and many yeres together did he continewe in a narrowe and straighte caue:whom many of our acquaintance knewe very well, and were present at such miracles as he did, and many thinges concerning him, haue I hearde from the mouthe of Pope *Pelagius* of blessed memorye, my predeceſſor, and alſo of others, who be very religious men. His firſt miracle was, that ſo ſone as he made choiſe of that caue for his habitation: there ſprunge water out of the hol-low rocke, which was neither more nor leſſe, then ſerued for his neceſſity: By which almighty God, did ſhewe what great care he had of his ſeruant, ſeeinge miraculoſly as in auncient tyme he had before done to the children of *Iſrael*, he cauſed the harde rocke to yelde forth water. But the olde enemy of mankind, inuyinge at his vertues, went about by his auncient ſlight to driue him from that place:for he entred into a ſerpent his olde friende, and ſo thoughte to haue terrified him from thence. For the ſerpent alone wold come into the caue where  
he

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he liued also alone, and when he was  
at his praiers, it wold cast it selfe before  
him, & when he tooke his rest, it wold  
ly downe by his side: the holy mā was  
nothinge at all dismaide at this: for so-  
metyme he wolde put his hand or leg-  
ge to his mouth, sayinge: Yf thoue  
hast leaue to stinge me, I hinder the  
not: and when he had liued thus conti-  
nually the space of three yeres, vpon a  
daye the olde enemy ouercome with  
his heauenly courage, made a great  
hissinge, and tumblinge him selfe  
downe by the side of the mountaine,  
he consumed all the bushes and shrub-  
bes with fire: in which fact by the  
power of God he was enforced to  
shewe of what force he was, that de-  
parted with losse of the victorie:  
Consider I pray you then, in the top  
of what mountaine this man of God  
stoode, that continewed three yers to-  
gether with a serpent, without taking  
any harme at all.

*Peter.*

I doe consider it, and do tremble at  
the very hearinge of the storye.

*Gregory.*

This reucrent man, when he first  
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shutt him selfe vp, was determined neuer to beholde wemen any more: not because he contemned them, but for that he feared least theire sighte, mighte be the occasion of sinfull temptation: which resolution of his a certaine woman vnderstandinge, vp she went boldly to the mountaine, and forgettinge all modesty, impudentlye approached to his caue. He seeinge her a goode way off, and perceiuinge by the apparrell that it was a woman, he fell straighte to his praiers, with his face vpon the earthe, and there he laye prostrat, vntill the shamelesse creature, wearied with staying at his windowe, departed: and that very daye after she was descended the mountaine she ended her life: to giue all the worlde to vnderstāde, howe highly she displeased almighty God, in offendinge his seruant with that her bold enterprise.

At an other tyme, many of deuotion goinge to visit him, a yonge boye, taking little heede to his feete, & by reason the path was so straighte vpon the side of the mountaine fell downe, and tumbled vntill he came to the bottome of the valley, which was verye depe: for the mountaine



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is so highe, that huge trees growing  
beneathe, seeme to them that be abo-  
ue, nothinge els but little shrubbes.  
The people present, were at this  
chaunce muche dismaide, and verye  
diligentlye did they seeke, to see where  
they could finde his deade bodye: for  
who wolde haue thoughte any other-  
wise but that he was slayne, or once  
imagined, that his bodye could euer  
haue come safe to the grounde, so many  
rockes beeing in the waye to teare it  
in peces: yet for al this, he was founde in  
the valley, not only aliue, but also  
without any harme at all. Then they  
perceiued verye well, that the reason  
why he was not hurte was, because  
*Marcus* praiers did preferue him in his  
fallinge.

Ouer his caue there was a great  
rocke, which seemed to hange but by a  
little pece vnto the mountaine, and  
therfore dailye was it feared that it  
wolde fall, and so kill the seruau<sup>t</sup> of  
God. For preuentinge of which mis-  
chief, the honorable man *Mascatus* ne-  
phewe to *Armentarius*, came thither  
with a great number of countrey peo-  
ple, desiringe him to leaue his caue so  
longe,

longe, vntill they had remoued that rocke, to the end he mighte afterward continewe there without any danger: but the man of God could not by any meanes be perswaded to come forth, bidding them notwithstanding doe what they thoughte conuenient, only he retired him selfe to the furthest parte of his cell: yet none made any doubt, but that yf so huge a rocke as that was did fall, but that it wolde both spoile his caue and kill him selfe. wherfore they laboured what they mighte, to see yf they could remoue that mighty stone without any danger to the man of God, and forthwith in the sighte of them all, a straunge thinge happened: for that rocke seuered by theire labour from the rest of the mountaine, not touching *Marcus* caue, did skipp cleane ouer, and auoide as it were to hurt Gods seruauunt, it fell far of: which thinge no man can doubt, but that it was done by the handes of Angels, at the commandement of almighty God.

At such tyme as this holy man, came first to inhabit that mountaine, and had not yet made any dore for his  
caue,

caue, he fastned the one ende of an yron chaine to the stony wall, and the other he tied to his legge, to the end he mighte goe no further then the length of that chaine did giue him leaue: which thinge the reuerent man *Bennet* hearinge of, sent him this worde by one of his monkes: yf thou be Gods seruant, let the chaine of Christ, & not any chaine of yron holde the: vpon this message, *Marcus* forthwith loosed his chaine, yet did he keepe still the same compasse, and goe no further then he did before. Liuinge afterwarde in the same caue, he began to entertaine certaine disciples, which dwelt apart from his cell, who hauing no other water, but that which with a rope and a bucket they drewe out of a well, great trouble they had, because their rope did often breake: and therefore they came vnto him, crauinge that chaine which he had loosed from his legge, that they mighte tye the rope to that, and fasten the bucket vpon it: and from that tyme forward, though the rope was daily wett with water, yet did it breake no more: for hauing touched the holy mans chaine, it be-

*Vertue of  
relickes.*

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it became stronge like vnto yron, so  
that the water did not weare it, nor  
do it any harme.

*Peter.*

These worthy actes of his, doe  
please me, seinge they are straunge,  
& that very much, because they were  
so lately done, and be yet freshe in me-  
morye.

HOVV A MONKE OF MOVNTE  
*Argentario raised vp a deade man.*

CHAPTER XVII.

*Gregory.*

**N**Ot longe since in our tyme, a  
certain man called *Quadragesimus*,  
was Subdeacon in the churche of *Bu-*  
*xentin*, who in tymes past kept a flocke  
of sheepe in the same countrie of *Au-*  
*relia*: by whose faithfull reporte, I vn-  
derstoode a maruailous strange thinge,  
which is this. At such tyme as he lead a  
sheapherdes life, there was an holy mā  
that dwelt in the mountaine of *Argen-*  
*tario*: whose religious conuersation,  
and inward vertue was answerable to  
the habit of a mōke, which outwardly

*Habit of  
monkes*

M he

*Pilgrimage.*

*S. Peter  
Prince of  
the Apo-  
stles.*

*The man-  
ner of bu-  
rying in  
Italy.*

he did weare. Eucrye yeare he trauailed from his mountaine, to the churche of *S. Peter*, Prince of the Apostles : and in the way tooke this *Quadragesimus* house for his lodginge, as him selfe did tell me. Comminge vpon a daye to his house, which was harde by the churche : a poore womans husbände died not far of, whom when they had as the manner is washed, put on his garments, and made him ready to be buried, yet it was so late, that it could not be done that daye: wherfore the desolat widowe, satt by the deade corps, weepinge all nighte longe, and to satisfie her grieve she did continually lament and crye out. The man of God seeinge her so pitifully to weepe, and neuer to giue ouer, was nuche grieued, and saide to *Quadragesimus* the Subdeacon: my soule taketh compalsion of this womans sorrowe, arise I beseeche you, and let vs praye : and therevpon, they went to the churche, which as I said was harde by, and fel to their deuotions . And when thy had praied a good while, the seruauent of God desired *Quadragesimus*, to conclude their praier; which beeinge done, he tooke a  
little

little dust from the side of the altar:  
 and so came with *Quadragesimus* to the  
 dead bodye: and there he began againe  
 to praye, and when he continued so  
 a longe tyme, he desired him not  
 as he did before, to conclude theire  
 praier, but him selfe gaue the blessing  
 and so rose vp: and because he had the  
 dust in his righte hande, with his left,  
 he tooke awaye the cloth that coue-  
 red the deade mans face: which the  
 woman seeing, earnestlie withstoode  
 him, and maruailed much what he  
 ment to do: when the cloth was go-  
 ne, he rubbed the deade mans face a  
 goode while withe the dust, which he  
 had taken vp: and at length, he that  
 was deade receiued his soule againe,  
 began to open his mouth, and his eies,  
 and to sitt vp, and as thoughe he had  
 awaked from a deepe sleepe, maruailed  
 what they did about him: which when  
 the woman that had wried her selfe  
 with crying behelde, she began then  
 a freshe to weepe for ioye, and crye  
 out far louder then she did before: but  
 the man of God modestlye forbad her  
 sayinge. Peace goode woman, and say  
 nothings, and yt any demaunde howe



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this happened, say only, that our Lorde  
*Iesus Christ*, hath vouchsafed to worcke  
his pleasure. Thus he spake, and forth-  
with he departed from *Quadragesimus*,  
and neuer came to his house againe.  
For desirous to auoide all temporall  
honour, he so handled the matter, that  
they which sawe him worcke that  
miracle, did neuer see him more so lon-  
ge as he liued.

*Peter.*

What other thincke I knowe not:  
but myne opnion is, that it is a mira-  
cle aboue all miracles, to raise vp dea-  
de men, and secretlye to call backe  
theire soules, to giue life vnto their  
bodies againe.

*Gregory.*

Yf we respecte outward and visi-  
ble thinges, of necessitye we must so  
beleue: but yf we turne our eyes to in-  
uisible thinges, then certaine it is, that  
it is a greater miracle, by preaching of  
the worde, & vertue of praier, to con-  
uert a sinner, then to raise vp a deade  
man: for in the one, that fleshe is raised  
vp, which againe shall dye: but in the  
other

other he is broughte from death,  
 which shall liue for euer. For I will  
 name you two, and tell me, in which  
 of them as you thincke the greater  
 miracle was wroughte. The first is  
*Lazarus* a true beleeuer, whom our Lorde  
 raised vp in fleshe: the other is *Saul*,  
 whom our Lorde raised in soule. For  
 of *Lazarus* vertues after his resurre-  
 ction we reade nothinge: but after the  
 raisinge vp of the others soule, we are  
 not able to conceiue, what wonderful  
 thinges be in holy scripture spoken of  
 his vertues: as that his most cruell  
 thoughtes and designements were  
 turned to the bowels of piety and  
 compassion: that he desired to dy for  
 his brethen, in whose death before he  
 tooke muche pleasure: That knowin-  
 ge the holy scriptures perfectly, yet  
 professed that he knew nothinge els  
 but *Iesus Christ*, and him crucified. That  
 he did willingly endure the bearing of  
 roddes for Christ: whom before with  
 sworde he did persecute. That he was  
 exalted to the dignitie of an Apostle: &  
 yet willingly became a little one in the  
 midst of other disciples. That he  
 was rapte to the secretes of the thirde  
 M 3 heauen,

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heauen, and yet did turne his eye of  
compasſion to diſpoſe of the dutye of  
married folkes, ſayinge: *Let the husband  
render debt to the wife, and the wife likewise  
to the husbände.* That he was buſied in  
contemplatinge the quires of Angels:  
and yet contemned not to thincke, and  
diſpoſe of the factes of carnall men.  
That he reioysed in his infirmities: and  
tooke pleaſure in his reproches. That  
for him to liue is Chriſt, and gaine to  
dye. That althoughe he liued in fleſhe,  
yet was he wholly out of the fleſhe.  
Beholde howe this bleſſed Apoſtle li-  
ued, who from hell returned in his  
ſoule to the life of vertue: wherefore  
leſſe it is for one to be raiſed vp in bo-  
dye, excepte perchance by the reuiuin-  
ge thereof, he be alſo broughte to the  
life of his ſoule, and that the outward  
miracle do ſerue for the giuing of life  
to the inwarde ſpirit.

Peter.

I thoughte that far inferior, which  
I perceiue nowe to be incomparably  
ſuperior: but proſecute I beſeech you,  
your former diſcourſe, that we ſpend

no

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no tyme without some spiritual profit  
to our foules.

OF BENNET THE  
monke.

CHAPTER XVIII.

*Gregory.*

**A** Certaine monke liued with me  
in myne Abbey, passinge cunninge in holy scripture, who was elder  
then I, and of whom I learned many  
thinges which before I knewe not.  
By his reporte I vnderstode that there  
was in *Campania*, some fourty miles  
from *Rome*, a man called *Bennet*, yonge  
in yeares, but olde for grauity: one that  
obserued the rule of holy conuersation  
verie strictlye. When the Gothes in  
the tyme of kinge *Totilas* founde him,  
they went about to burne him, toge-  
ther with his cell: and fire for that end  
was putt too, which consumed all thin-  
ges rounde about, but no holde wolde  
the fire take vpon his cell: which  
when the Gothes sawe, they became  
more mad, and with greate crueltie  
drew him out of that place, and es-  
pyinge not far of, an ouen made hote

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to bake bread: into those flames they  
threwe him, and so stopped the mou-  
the. But the next day he was founde  
so free from all harme, that not only  
his fleshe, but his very apparrell also  
was not by the fire any thinge tou-  
ched at all.

*Peter.*

*Daniel.3.* I heare nowe the olde miracle of  
the three childrē, which were throw-  
ne into the fire: and yet were preserved  
from those furious flames.

*Gregory.*

That miracle in myne opinion was  
in some thinge vnlike to this: for then  
the three children were bounde hande  
and foote, and so throwne into the fi-  
re, for whom the Kinge lookinge the  
next daye, founde them walkinge in  
the furnace, their garmentes being  
nothinge hurt by those flames: where-  
by we gather that the fire into which  
they were cast, and touched not their  
apparrel, did yet consume their ban-  
des, so that at one and the same tyme,  
for the seruice of the iust, the fire had  
force to bringe them comforte, and yet  
had none to procure them torment.

O F

## OF THE CHVRCHE OF

*Blessed Zeno the martir: in which the  
water ascended higher then the dore,  
and though he it were open, yet en-  
tered not in.*

## CHAPTER XIX.

*Gregory.*

**L**Ike vnto this auncient miracle  
we had in our daies another, but  
yet in a diuerselement: for not longe  
since *Iohne* the Tribune tolde me,  
that when the Earle *Pronulphus* was  
there, and him selfe also with *Antharicus*  
the kinge: how there happened at that  
tyme a straunge miracle, and he affir-  
meth that him selfe doth knowe it to  
be true. For he saide, that almost fīue  
years since when the riuer of *Tiber* be-  
came so great, that it ranne ouer the  
walles of *Rome*, and ouerflowed many  
countries: at the same tyme in the citye  
of *Verona*, the riuer *Athesis* did so swell,  
that it came to the verye church of the  
holy martir and Bishop *Zeno*: & thou-  
ghe the church dores were opē, yet did  
it not enter in. At last it grew so highe,  
that it came to the church windowes,

M 5 not



not far from the very rooſe it ſelfe, and the water ſtandinge in that manner, did cloſe vp the entrance into the churche, yet without running in : as though that thinne & liquid element, had bene turned into a ſounde wall. And it fell ſo out, that many at that tyme were ſurpriſed in the churche, who not findinge any way howe to eſcape out, and fearinge leaſt they mighte periſhe for want of meate and drinke : at length they came to the churche dore, and tooke of the water to quenche their thirſt, which as I ſaide, came vp to the windowes, and yet entred not in : and ſo for their neceſſitye they tooke water, which yet accordinge to the nature of water ran not in : and in that manner it ſtoode there before the dore, being water to them for their comfort, and yet not water to inuade the place: & all this to declare the great merit of Chriſts martir. Which miracle I ſaide truly, that it was not vnlike to that auncient one of the fire: which burnt the three childrens bandes, and yet touched not their garments.

*Merit of  
martirs.*

*Peter.*

*Peter.*

Maruailous straunge are these actes of Gods sainctes which you tell : and muche to be admired of vs weake men, that liue in thete daies . But because I vnderstand now by your relation, what a number of excellent and vertuous men haue bene in *Italy*: desirous I am to knowe, whether they endured any assaultes of the deuill, & did thereby more profit in the seruice of God.

*Gregory.*

Without labour and fightinge, none can obtayne the crowne of victory: whence then come so many conquerors but from this , that they foughte valiantly. and resisted the assaultes of the old enemye? For the wicked spirit, doth continuallye watch our thoughtes, wordes, and worckes: to finde something, whereof to accuse vs before the eternall iudge: For proffce whereof, I will now let you vnderstand , how ready he is alwaies to intrapp and deceiue vs.

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OF A PRIEST CALLED  
*Steuene*, in the prouince of *Valeria*: whose  
stockinges the deuill wold haue  
drawne of.

CHAPTER XX.

**S**OME that are yet liuinge with me,  
affirme this to be true which I wil  
nowe speake of . A man of holy life  
there was called *Steuene*, who was a  
Priest in the prouince of *Valeria*: nigh  
of kinred to my Deacon *Bonifacius*:  
who comminge home vpon a tyme  
from trauaile, spake somewhat negli-  
gently to his seruant sayinge . Come  
Sir deuill and pull of my hooſe : at  
which wordes straighte-waies his  
garters began to looſe in great haſt, ſo  
that he plainly perceiued, that the de-  
uill indeed whom he named, was pul-  
ling of his ſtockinge : whereat beeing  
much terrified, he cried out aloude  
and ſaide . Away wretched cairiffe,  
awaye : I ſpake not to the but to my  
ſeruant . Then the deuill gaue ouer,  
leauing his garters almoſt quite of . By  
which we may learne, that yf the de-  
uill be ſo officious in thinges concer-  
ning

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ning our bodye , how ready and dili-  
gent he is to obserue and note the  
cogitations of our soule.

*Peter.*

A verye painefull thinge it is and  
terrible , alwaies to striue against the  
tentations of the deuill: and as it were  
to stand continually armed ready to  
fichte .

*Gregory.*

Not painefull at all, yf we attribute  
our preseruacion not to our selues, but  
to Gods grace: yet so notwithstanding,  
that we be carefull what we may  
for our partes , and alwaies vigilant  
vnder Gods protection. And it falleth  
out sometyme by Gods goodenes, that  
when the deuill is expelled from our  
soule, that he is so little of vs to be  
feared , that contrariwise , he is ra-  
ther terrified by the vertuous and de-  
uout life of goode people.

O F

OF A NVNNE THAT BY HER  
only commandement dispossessed a deuil.

## CHAPTER XXI.

**F**Or the holy man, olde father Eleutherius, of whom I spake before, tolde me, that which I will now tell you: and he was him selfe a witnes of the truthe thereof: this it was. In the citye of *Spoleto*, there was a certaine worshipful mans daughter for yeres mariagable, which had a great desire to leade an other kinde of life: whose purpose her father endeouored to hinder: but she not respectinge her fathers pleasure, tooke vpon her the habit of holy conuerlation: for which cause her father did disinherite her, and lefte her nothinge els, but six little peeces of grounde. By her example manye noble yonge maides began vnder her to be conuerted, to dedicat their virginitye to almighty God, and to serue him. Vpon a tyme the verruous Abbot Eleutherius, went to bestowe vpon her some goode exhortation: and as he was sittinge with her, discoursinge of spirituall matters, a countrie man, came

Habit of  
Nuns.

Nunnes  
dedicated  
their vir-  
ginitye to  
God.

came from that peece of ground, which her father had lefte her, bringinge a certaine present: and as he was standinge before them, suddainly a wicked spirit possessed his bodye: so that straight-waies he fell downe before them, and began pitifullie to crye and roare out. At this, the Nunne rose vp, and with angrie countenance and loude voice commanded him to goe forth, saying; departe from him thow wilde wretche, departe: yf I departe (quoth the deuill, speaking by the mouthe of the possessed man) into whom shall I go? By chance there was at that tyme a little hogge hard by: into which she gaue him leaue to enter, which he did, & so killing it went his waye.

*Peter.*

I wolde gladly be informed, whether she mighte bestowe so muche as that hogge vpon the deuill.

*Gregory.*

The actions of our Sauour be a rule for vs, accordinge to which we may directe our life; and we reade in the  
scrip-



*Math. 8.*

Scripture, how the legion of deuils that possessed a man saide vnto our Sauour . *If thou doest cast vs forthe, sende vs into the hearde of swine :* Who cast them out, and permitted them to enter in as they desired, and to drowne that hearde in the sea . By which facte of our Sauour we learne also this lesson, that except almighty God giueth leaue, the deuill can not haue any power against man , seeing he can not so muche as enter into hogges, without our Sauours permission . Wherefore necessary it is, that we be obedient to him , vnto whom all our enemies be subiecte , that we may so muche the more be stronger then our enemies, by howe muche throughe humilitie we become one with the author of all thinges . And what maruaile is it, yf Gods chosen seruantes , liuinge yet vpon earthe, can doe many straunge thinges when as their very bones after they be dead, doe often-tymes worcke miracles?

*Reliques  
worcke  
miracles.*

O F

OF A PRIEST IN THE PRO-  
*uince of Valeria, who detained a thiefe*  
*at his graue.*

## CHAPTER XXII.

**F**OR in the prouince of *Valeria*, this  
 straunge miracle happened: which  
 I had from the mouth of *Valentius* my-  
 ne Abbot, who was a blessed man . In  
 that countrey there was a Priest, who  
 in the company of diuers other clerkes  
 serued God, and lead a vertuous and  
 holy life: who when his tyme was co-  
 me, departed this life, and was buried  
 before the church. Not far of, there  
 belonged to the church, certaine she-  
 pe-coates: and the place where he laye  
 buried, was the way to goe vnto the  
 sheepe. Vpon a nighte as the Priestes  
 were singinge within the church, a  
 thiefe came to the saide place, tooke  
 vp a weather, and so departed in  
 all hast: but as he passed where  
 the man of God was buried, there he  
 staied, and coulde goe no further. Then  
 he tooke the weather from his shol-  
 ders, and wolde faine haue let it  
 goe, but by no meanes coulde he  
 open.

open his hande: and therfore poore wretch there he stode fast bounde, with his praye before him: willingly wolde he haue let the weather go, and coulde not: willinglye also haue carried it awaye, and was not able. And so verye straungely the thiefe that was affraide to be espied of liuing men, was helde there against his will by one that was deade: for his handes and feete were bounde in such sorte, that awaye he coulde not goe. When morning was come, and the Priestes had ended their seruice, out they came: where they founde a straunger, with a weather in his hande. And at the first they were in doubt, whether he had taken away one of theirs; but els came to giue them one of his owne: but he that was guilty of the thefte, tolde them in what manner he was punished: Whereat they all wondred, to see a thiefe with his praye before him, to stande there bounde by the merites of the man of God. And straighte-wayes they offered their praiers for his deliery, and scarce coulde they obtaine, that he which came to steale awaye their goodes, mighte at least finde

*Singing of  
Mattens.*

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finde so muche fauor, as to departe emptie as he came: yet in conclusion the thiefe that had longe stode there with his stolne weather, was suffred to goe away free, leauinge his cariage behinde him.

*Peter.*

By such factes almighty God doth declare, in what swete manner he doth tender vs, when he voutsafeth to worcke such pleasaunt miracles

OF THE ABBOT OF MOUNT  
*Preneſte, and his Priest.*

CHAPTER XXIII.

*Gregory.*

**A**Boue the citye of *Preneſte* there is a mountaine, vpon which standeth an Abbeye of the blessed Apostle *S. Peter*: of the monkes of which place, whiles I liued in an Abbey my selfe, I hearde this miracle: which those religious men saide, they knewe to be verye true. In that monastery they had an Abbot of holy life, who broughte vp a certaine monke that became very vertuous, whom he percei-

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perceiuinge to increase in the feare of  
God, he caused him in the same mona-  
sterie to be made Priest: who after his  
taking of orders, vnderstoode by reue-  
lation, that his deathe was not far of:  
and therfore desired leaue of the Ab-  
bot, to make readye his sepulchre, who  
tolde him, that him selfe sholde dy be-  
fore him: but yet for all that (quoth  
he) go your waye, and make your gra-  
ue at your pleasure. Away he went,  
and did so. Not many daies after, the  
olde Abbot fell sicke of an agewe,  
and drawinge nere to his ende, he bad  
the foresaide Priest that stood by him,  
to bury his body in that graue, which  
he had made for him selfe: and when  
the other tolde him, that he was shor-  
die to followe after, and that the graue  
was not bygge ynoughe for bothe: the  
Abbot answered him in this wise, do  
as I haue saide, for that one graue shall  
contayne bothe our bodies. So he died,  
and accordinge to his desire, was bu-  
ried in that graue which the Priest had  
prouided for him selfe. Sraighte after,  
the Priest fell sicke, and lay not longe  
before he departed this life: and when  
his body was by the monkes broughte  
to the

to the graue, which he had prouided for him selfe, they opened it, and sawe that there was not any rome, because the Abbots corps filled the whole place: then one of them with a loude voice, saide: O father where is your promise, that this graue sholde holde you bothe? No soner had he spoken those wordes, then the Abbots bodye which laye with the face vpward, did in all their sight, turne it selfe vpon one side, and so left place ynoughe for the buriall of the Priest: and so after his death he performed what he promised alieue, concerninge the lyinge of both their bodies in that one graue. But because we haue now made mention of S. Peters Abbey in the city of Preneste, where this miracle happened, are you content to heare somethinge of the keepers of his church which is in this citye where his most holy bodye re-  
S. Peter  
buried at  
Rome.  
mayneth.

*Peter.*

Most willinge I am, and beseeche you that it may be so.

O F



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OF THEODORVS KEEPER OF  
S. Peters church, in the city of Rome.

CHAPTER XXIIII.

Gregory.

Burning  
lâppes in  
the chur-  
che.

**T**Here be yet some alieue, that  
knewe *Theodorus* keeper of that  
churche: by whose reporte a notable  
thinge that befell him, came to my  
knowledge. For risinge somewhat  
early one nighte to mende the lightes  
that hunge by the dore, and was vpon  
the ladder (as he vsed) to powre oile  
into the lampes, suddainly *S. Peter* the  
Apostle, in a white stoale standing be-  
neath vpon the pauiment, appeared  
vnto him, and spake to him in this  
manner. *Theodorus* why hast thou risen  
so earlye? and when he had saide so, he  
vanished out of his sighte: but such a  
feare came vpon him, that all the  
strengthe of his bodye did forsake him,  
so that he was not able to rise vp from  
his bed for many daies after. By which  
apparition what ment the blessed  
Apostle els, but to giue those which  
serue him to vnderstande by that his  
presence, that whatsoeuer they doe  
for

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for his honour, him selfe for their  
rewarde doth alwaies behold it.

*Peter.*

I maruaile not so muche at his apparition : as that beeing before verie well, he fell sicke vpon that sighte.

*Gregory.*

What reason haue you *Peter* to maruaile at that : for haue you forgotten howe the prophet *Daniell*, when he behelde that great and terrible vision at which he trembled, speaketh thus of him selfe. *I became weake, and was sicke for verie many daies :* for the fleshe can not conceiue such thinges as pertaine to the spirit, and therefore sometymes when a mans minde is caried to see somewhat beyonde it selfe, no remedye but this earthly and fraile vessell of our, not able to beare suche a burthen; must fall into weakenes and infirmity.

*Peter.*

Your reason hath taken away that scruple which troubled my minde.

*Gregory.*

OF ABUNDIUS KEEPER OF  
the same church of S. Peter.

## CHAPTER XXV.

Gregory.

*Praier to  
Sain. Pet.*

**N**Ot verye many yeares since (as  
olde men saye ) there was an  
other keeper of the same church, cal-  
led *Abundius*, a graue man, and of great  
humility: who ierued God so faithful-  
lye, that the blessed Apostle *S. Peter* did  
by miracle declare what opinion he  
had of his vertue. For a certain yonge  
maide that frequented his church,  
was so pitifully sicke of the palsey,  
that she crept vpon her handes, and  
for very weakenes, drewe her body  
vpon the grounde. Longe tyme had  
she praied to *S. Peter* for helpe of this  
her infirmitie: who vpon a nighte in  
a vision, stode by her and spake thus:  
Goe vnto *Abundius*, and desire his helpe,  
and he shall restore the to thine heal-  
the. The maide as she made no doubte  
of the vision, so not knowinge this  
*Abundius*, vp and downe she crepte  
throughe the church, enquireinge for  
the man, and suddainly mett with him  
whom

whom she soughte for: and askinge for him of him selfe, he tolde her that he was *Abundius*. Then quoth she: Our pastor and patron blessed *S. Peter* the Apostle hath sent me, that you sholde helpe me of this my disease. Yf you be sent by him quoth *Abundius*, then rise vp: and takinge her by the hande, he forthwith lifted her vp vpon her feete: and from that verie houre, all the synowes and partes of her body became so stronge, that no signe of her former malady remayned. But yf I sholde recount all the miracles in particular, which are knowne to haue bene done in his churche, questionlesse no tyme wolde be lefte for the relation of any other: wherfore I will speake no more of them, but come to such holy men, as haue bene famous in diuers other places of Italy.

*Saintes  
knowe  
how our  
necessi-  
ties.*

OF A SOLITARIE MONKE  
called *Menas*.

CHAPTER XXVI.

Not longe since in the prouince of *Samnium*, there was a reuerent man, called *Menas*, who some ten  
N yeres

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yeares since led a solitary life, and was  
knowne to many of our friendes: and  
for the truthe of suche his notable  
actes as I shall reporte, I will not na-  
me any one author, becaule I haue so  
many witneses, as there be men that  
knowe that prouince of *Samnium*.  
This holy man had no other wealth  
to liue vpon, but a fewe hiues of bees,  
which a certaine *Lombarde* wolde ne-  
des haue taken awaye: for which cau-  
se the holy man reprehended him, and  
by and by he fell downe before him,  
and was tormented of a deuill: vpon  
which accident, his name became fa-  
mous both to his neighbours, and also  
to that barbarous nation: so that none  
durst after that but in humilitie come  
into his cell. Oftentymes also there  
came certaine beares out of the wood  
which was harde by, to deuoure vp  
his hony, whom he strook with a little  
stick, which he carried in his hande:  
and the beares so feared his stripes, that  
they wold roare out and runne away,  
and they which little feared naked  
swordes, were now affraide to be  
beaten by him with a small wand. He  
desired not to possesse ought in  
this

this world, nor to seeke for any thinge:  
 & his māner was, by heauenly talke to  
 inflame all such as of charity came to  
 visit him, with the desire and loue of  
 eternall life. And yf at any tyme he  
 vnderstoode that others had commit-  
 ted, any great synne, he wolde neuer  
 spare them, but with true loue to thei-  
 re soules reprehende them for their  
 faultes. His neighbours, and others  
 alio that dwelt farther of, vsed vpon a  
 custome, euery one vpon certaine  
 daies in the weeke to send him their  
 presentes and offringes, to the ende  
 he mighte haue somewhat to bestowe  
 vpon luche as came to visit him. A cer-  
 taine man there was called *Carterius*,  
 who ouercome of filthy concupiscence  
 violently tooke away a Nunne, and  
 by vnlawfull matrimonye made her  
 his wife: which thinge so sone as the  
 man of God vnderstoode, he sent him  
 by luche as he could, that message  
 which his facte deserued. The man  
 guiltye in his conscience of that wic-  
 kednes which he had cōmitted, durst  
 not him selfe go vnto Gods seruauant,  
 fearing least as his manner was, he  
 wolde sharpelie haue rebuked him:

*Marriage  
 of Nun-  
 nes vn-  
 lawfull.*



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and therfore he sent his offrings  
amonge others , that at least through  
ignorance he mighte receiue what  
he sent him . But when all the offrings  
were broughte before him, he satte  
still, viewinge them all in particular,  
and layinge the rest aside, he tooke those  
which *Carterius* sent , and cast them  
away, sayinge : Goe and tell him.  
Thowe hast taken away Gods offerings,  
and doest thowe sende me thine?  
I will none of thy offering, because  
thou hast taken from God that  
which was his. By which facte all that  
were present fell into a great feare,  
perceiuinge that he could certainly  
tell, what they did which were absent.

*Peter.*

Many suche men as he was, mighte  
in myne opinion haue bene martirs, yf  
they had liued in tymes of persecu-  
tion.

*Gregory.*

There be *Peter*, two kindes of martirdoms ,  
the one secret , the other open :  
for yf a man hath a burninge  
zeale

zeale in his minde to suffre death for Christe, althoughe he endureth not any externall perlecution, yet hath he in secret the merit of martirdome. For that one may be a martir without suffringe death openly, our Lorde doth teache vs in the Gospell: who saide vnto the sonnes of *Zebedeus*, desiringe as then throughe infirmitye of soule, the principall places to sitt vpon, in his kingdom. *Can you drinke the chalice, which* Math. 20  
*I shall drinke* and when they answered that they coulde, he saide to them both. *My chalice verily shall you drinke, but to sitt at my righte hand or leste, is not myne to giue you:* in which wordes what is signified els, by the name of *chalice*, but the cup of passion and death? And seeinge we knowe, that *Iames* was put to deathe for Christe, and that *Iohne* died when the church enioyed peace: vndoubtedlye we do gather, that one may be a martir without open suffringe: for as much as he is saide to haue drunke our Lordes chalice, who yet in perlecution was not put to deathe. But concerning these notable and excellēt men of whō I haue made mētiō before, why may we not truly say,

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that yf they had fallen into a tyme of  
persecution, they mighte haue bene  
martirs, when as by enduringe the se-  
cret assaultes of the deuill: and by lo-  
uinge their enemies in this worlde:  
by resistinge all carnall desires: and in  
that they did in their harte sacrifice  
them selues to almighty God, they  
were also martirs in the tyme of pea-  
ce: seeing that now in our daies we see  
that meane men and of secular life, yea  
and euen those of whom one woulde  
haue supposed, that they did little  
thincke of heauen, haue by occasion  
of persecution obtained the glorious  
crowne of martirdome.

OF FOVRTIE COUNTRY HUSBAND  
*men that were slaine by the Lombardes,  
because they wold not eate fleshe  
sacrificed to idols.*

CHAPTER XXVII.

**F**OR aboute fiftene yeres since, as  
they report who mighte very well  
haue bene present, fourtye husbände  
men of the countrie were taken pri-  
sonners by the *Lombardes*, whom they  
wolde needes haue enforced to eate  
of

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of that which was sacrificed to idols:  
but when they vtterly refused so to  
do, or so much as once to touche that  
wicked meate, then they threatned to  
kill them vnlesse they wolde eate it:  
but they louinge more eternall, then  
transitory life, continued constant, and  
so they were all slaine: What then we-  
re these men? what els, but true mar-  
tirs, that made choise rather to dy, then  
by eatinge of that which was vnlaw-  
full, to offend their creator?

OF A GREAT NUMBER OF  
*prisoners that were slaine, because they*  
*would not adore goates heade.*

CHAPTER XXVIII.

**A**T the same tyme the Lombar-  
des hauing almost fower hun-  
dred prisoners in their handes, did  
after their manner, sacrifice a goates  
heade to the deuill: running round  
about with it in a circle, and by singing  
a most blasphemous songe did dedicate  
it to his seruice. And when they had  
them selues with bowed heades ado-  
red it, then wolde they also haue infor-  
ced their prisoners to doe the like.

But a verie great number of them chosinge rather by death to passe vnto immortall life ; then by such abhominable adoration to prelerue their mortall bodies , refused vtterly to do, what they commanded them : and so would not by any means bowe downe their heades to a creature, hauing alwaies done that seruice to their creator: whereat their enemies in whose handes they were, fell into such an extreme rage , that they slewe all them with their swordes, which wolde not ioyne with them in that sacrilegious facte . What maruaile then is it, that those notable men before mentioned, mighte haue come to martirdome, had they liued in the dayes of persecution, who in the tyme of peace by continuall mortification, walked the straight waye of martirdome: when as we see that in the storme of persecution, they merited to obtaine the crowne of martirdome , who the churche being quiet, semed to walke the broad waye of this worlde : yet that which we saye concerning the elect seruantes of God, is not to be holden for a generall rule in all. For when open persecution afflicteth

afflicteth the church, as most true it is that many may arriue to martirdom, who when no such tempest did blowe seemed contemptible, and of no account: so likewise sometimes they fall away for feare, who before persecution, and when all was quiet, seemed to stand very constant: but suche holy men as before haue bene mentioned I dare boldlye saye, that they mighte haue bene martirs, becauſe we gather so muche by their happy deaths: for they could not haue fallen in open persecution, of whom it is certaine, that to the very ende of their liues, they did contynue in the profession of piety and vertue.

*Peter.*

It is as you saye: but I muche wonder at the singular prouidence of Gods mercie, which he sheweth to vs vnworthy wretches, in that he doth so moderate, and temper the crueltye of the Lombardes, that he suffreth not their wicked Priestes, to persecute the faith of Christians: when as they see them selues as it were the conquerors, and rulers of Christian people.



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OF AN ARRIAN BISSHOP  
*that was miraculously strooken blinde.*

CHAPTER XXIX.

*Gregory.*

**M**Any Peter haue attempted that, but miracles from heauen haue staied the course of their cruelty: and one wil I now tel you, which I heard three daies since of *Bonifacius*, a monke of my Abbey, who vntill these fower yeres last past, remayned amongest the Lombardes. An Arrian Bishop of theirs comminge to the citie of *Spoletto*, and not hauinge any place where to exercise his religion, demanded a church of the Bishop of that towne: which when he constantly denied him, the Arrian prelat tolde him, that the nexte daye he wolde by force take possession of *S. Pauls* church, which was harde by his lodginge. The keeper of the church vnderstanding this newes in all hast ranne thither, shutt the dores, and with lockes and boltes made them as fast as he coulde: and when it was night he put out all the lampes, and hid him selfe within.

*Lampes  
burning  
in the  
churche.*

within . The next morninge verye  
 carelye, the Arrian Bishop came thi-  
 ther with many in his company: mea-  
 ninge by force to breake open the do-  
 res. But suddainlye by miracle the loc-  
 kes were cast far of, and the dores of  
 them selues making a great noise  
 flew open : and all the lampes, before  
 putt out, were lightened againe by fi-  
 re descending from heauen : and the  
 Arrian Bishop that came to enter the  
 churche by violence , was suddainly  
 strooken blinde, so that other men we-  
 re faine to leade him backe againe to  
 his owne lodginge. Which strange ac-  
 cident , when the Lombardes there  
 about vnderstoode, they durst not any  
 more presume to violate catholique  
 places : and so it fell out wonderfully  
 by Goddes prouidence, that for as mu-  
 che as the lampes in *S. Pauls* churche,  
 were by reason of him put out: that at  
 one and the selfe same tyme , bothe he  
 lost the lighte of his eies, and the chur-  
 che receiued her former lighte againe.

## HOVV A CHVRCHE OF THE

*Arrians in Rome, was hallowed according  
to the catholick manner.*

## CHAPTER XXX.

**N**Either is that to be passed ouer  
in silence which God of his mer-  
cye vouchsafed two yers since to she-  
we in this citye, to the great condem-  
nation of the Arrian herelye: for parte  
of that which I intende nowe to spea-  
ke of, many of the people knowe to be  
true: parte the Prielt and keepers of  
the churchē affirme that they sawe  
and hearde. A churchē of the Arrians  
in that parte of the city, which is cal-  
led *Subura*, remayned vntil two years  
since with the dores shut vp: at which  
tyme, being desirous that it shoulde be  
hallowed in the catholique faithē, we  
brought with vs thither, the reliques  
of the blessed martirs *S. Steuene* and *S.  
Agatha*: and so with great multitudes of  
people, singng of praises to almighty  
God, we entred the churchē: and  
when the solemnitye of masse was in  
celebratinge; and the people by reason  
of

*Reserua-  
tion,  
transla-  
tion, and  
reuerence  
of relic-  
kes.*

of the straighe place, thruste one another: some of them that stooode without the chancell, heard an hogge runninge vp and downe through theire legges, and each one perceiuinge it tolde it to his next fellowe: but the hogge made towardes the church dore to go forth, striking all those into great admiration by whom he passed: but though they heard him, yet none there was that sawe him: which strange thinge God of pietie vouchsafed to shewe, to the end we shoulde vnderstande how that the vncleane spirit which before possessed that place, was nowe departed and gone: when masse was done we went awaye, but the night followinge, such a noise was hearde in the toppe of the church, as though some body had there runne vp and downe: and the next night after that a far greater, and withall of a suddain, such a terrible cracke there was, as though the whole church had bene quite falling downe: which forthwith vanished awaye, and neuer after, was the church troubled any more by the olde enemye

*Mass.*

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enemye : but by the great stirr which  
he kept before his departure, he made  
it apparaunt , that he went very vn-  
willinglye from that place, which so  
longe tyme he had possessed.

Not manye daies after, in a passinge  
faire and clere daye, a cloude miracu-  
lotuslye descended vpon the altar of  
the same church: couering it as it had  
bene with a canopye : and filled the  
church with suche a kinde of terror  
and sweetnes, that though the dores  
were wide open, yet none durst pre-  
sume to enter in . The Priest also and  
the keepers of the church, and those  
*Saying of* which were come thither to saye mas-  
*mass.* se, behelde the selfe same thinge, yet  
could they not goe in, althoughe they  
felt the sweetenes of that straunge  
perfume .

Likewise vpon an other daye, the  
lampes hanginge without lighte , fire  
came from heauen and sett them a  
burninge: and a fewe daies after when  
masse was ended, and the keeper of the  
church had putt out the lampes , and  
was departed, yet returninge backe  
again, he founde them burninge,  
which before he had putt forth : but  
thinckinge

thinckinge that he had done it negligently, he did it nowe more carefully the second tyme, and so departed the church, and shutt the dore: but returninge three houres after, he founde them againe burning as before: to the ende that by the very light the worlde mighte manifestly knowe, how that place was from darckenes translated to lighte.

*Peter.*

Althoughe we be in great miseryes and tribulations, yet these straunge miracles which God vouchsafeth to worcke, do plainly declare that he hath not vtterlye forsaken, and giuen vs ouer.

*Gregory.*

Albeit I was determined to recount vnto you only such straunge thinges as were done in Italye: are you for all that content, to the further condemnation of the saide Arrian heresy, that I turne a little my speeche to Spaine, and so by *Africk* returne backe againe to Italye.

*Peter.*



*Peter.*

Goe whether you will, willinglye  
will I trauaile with you, and ioyfullye  
returne home againe.

OF KINGE HERMIGILDVS,  
*sonne to Leuigildus, kinge of the Visigothes:  
who was for the catholicke faith, put to  
deathe by his father.*

CHAPTER XXXI.

*Gregory.*

**N**Ot longe since as I haue learned  
of many which came from *Spaine*, kinge *Hermigildus* sonne of *Leuigildus*  
kinge of the *Visigothes*, was from *Arrian* heresye lately conuerted to the  
catholicke faith, by the most reuerent  
man *Leander* Bishoppe of *Seuill*, with  
whom I was not longe since familiar-  
ly acquainted: which yonge Prince  
vpon his conuersion his father bein-  
ge an *Arrian*, laboured both by large  
promises and terrible threatens, to  
drawe againe to his former error: but  
when most constantlye his sonne  
answered,

answered, that he wolde neuer forsake the true faith, which he had once embraced, his father in great anger, tooke awaye his kingdom, and beside deprived him of all wealth and riches: and perceiuinge, that with all this, his minde was nothinge moued, he committed him to straight prison, laying irons both vpon his necke and handes. Vpon this the yonge kinge *Hermigildus*, began nowe to contemne his earthly kingdome, and to seeke with great desire after the kingdome of heauen: and lyinge in prison fast bounde, he prayed to almighty God in heare cloth to sende him heauenly comferte: and so muche the more did he despise the glorie of this transitory worlde, by how muche he knewe him selfe in that case that he had now nothinge that coulde be taken from him.

When the solemne feast of Easter was come, his wicked father sent vnto him in the dead of the nighte an Arrian Bishop, to giue him the communion of a sacrilegious consecration, that he mighte thereby againe recouer his fathers grace

*Wearing  
of heare  
cloth.*

*The feast  
of Easter.*

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grace and fauour: but the man of God  
as he oughte, sharply reprehended  
that Arrian Bishop which came vnto  
him, and giuing him such entertainement  
as his desertes required, vtterly  
reiected him: for albeit outwardly he  
laye there in bandes, yet inwardly to  
him selfe he stood secure in the height  
of his owne soule. The father at the  
returne of the Arrian prelat vnder-  
standinge these newes, fell into such a  
rage, that forthwith he sent his officers  
of execution to put to death that  
most constant confessor, in the verye  
prison where he lay: which vnatur-  
rall and bloody commandement was  
performed accordingly: for so sone as  
they came into the prison, they claue  
his braynes with an hatchet, and so  
bereaued him of mortall life, hauinge  
only power to take that from him  
which the holy martir made small ac-  
count of. Afterwarde for the publi-  
hing of his true glorye to the worl-  
de, there wanted not miracles from  
heauen: for in the nighte tyme singinge  
was hearde at his bodye: some also re-  
porte, that in the nighte, burninge  
lampes, were sene in that place: by  
reason

reason whereof his bodye, as of him that was a martir, was worthily worshipped of all christian people. But the wicked father and murtherer of his owne sonne, albeit he was fory that he had put him to deathe, yet was not his griete of that qualitee, that it brought him to the state of saluation. For althoughe he knewe verye well, that the catholicke faith was the truth: yet for feare of his people, he neuer deserued to be a professor thereof.

At length falling sicke, a little before his deathe, he commended his sonne *Recharedus*, who was to succede him in the kingdome, and was yet an hereticke, vnto Bishop *Leander*, whom before he had greatly persecuted: that by his counsell and exhortation, he might likewise make him a member of the catholicke churche, as he had before made his brother *Hermigildus*: and when he had thus done he departed this life. After whose death *Recharedus* the kinge, not followinge the steppes of his wicked father, but his brother the martir, vtterly renounced *Arrianisme*: and laboured so earnestlye for the

*Worship-  
pinge of  
martirs  
bodyes.*

308<sup>1</sup> THE DIALOGVES OF  
the restoring of religion , that he  
broughte the whole nation of the *Vi-*  
*segothes* to the true faith of Christe:  
and wolde not suffer any that was an  
hereticke in his country to beare ar-  
mes and serue in the warres. And it is  
not to be admired, that he became thus  
to be a preacher of the true faith, seing  
he was the brother of a martir, whose  
merites did helpe him to bringe so  
manye into the lapp of Gods church.  
wherein we haue to consider, that he  
coule neuer haue effected all this , yf  
kinge *Hermigildus* had not died for the  
testimony of true religion: for as it is  
written. *vntles the graine of wheat fallinge*  
*into the earthe doth dy , it selfe remayneth*  
*alone: but if it dy , it bringeth forth muche*  
*fruite.* This we see to proue true in the  
members, which before was verified  
in the heade: for one died amongst the  
*Visigothes*, that many mighte liue, and  
of one graine that was sowne for the  
faith, a great croppe of faithfull  
people sprunge vp.

*Merit of*  
*martirs.*

*Iohan 12.*  
*v. 24.*

*Peter.*

Peter.

A wonderfull thinge, and much to be admired in these our daies.

OF CERTAINE BISHOPPES OF *Africk* who had their tongues cut out by the *Vandals*, that were *Arrian* heretickes, for the defence of the catholike faith: and yet spake stil as perfectly as they did before.

## CHAPTER XXXII.

Gregory.

**L**ikewise in the tyme of *Iustinian* the Emperour, when as the *Vandals* that were *Arrian* heretickes, did grievously persecute the catholike faith: certaine Bishoppes continewng constant, were openly examined: whom when the kinge of the *Vandals* sawe that he coulde neither by any wordes or rewardes drawe to imbrace his hereticall religion, yet he thoughte that by tormentes he mighte doe it: and therfore when he commanded them not to speake in defence of truthe, and they refused to obey his precept, least by silence they mighte seme to giue consent vnto wicked heresie: in a greate fury he  
com-



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commanded their tongues to be  
cut out by the rootes. A miraculous  
thing and yet knowne to manye olde  
men: they did as perfectly afterwarde  
speake in defence of true religion, as  
they did before, when they had their  
tongues safe and sounde.

Peter.

You tell me of a maruailous stran-  
ge thing, and greatly to be admired.

Gregory.

*Ioh. 1.* It is written Peter of the only sonne  
of the eternall father. *In the beginninge  
was the worde, and the worde was with God.*  
Of whose vertue & power it straigh-  
waies followeth. *All things were made  
by him.* Why then shoulde we maruaile,  
yf that eternall worde coulde speake  
without a tongue, which made the  
tongue?

Peter.

What you say, pleaseth me very  
well.

Gregory.

These Bishops therefore flyinge at  
that

that tyme from the perlecution, came vnto the citye of *Constantinople*: and at suche tyme as my selfe about the affaires of the church, was sent thither vnto the Emperour, I founde there a Bishop of goode yeares, who tolde me that he sawe them him selfe speake without tongues: for they opened their mouthes, and saide. Beholde and see howe we haue no tongues, and yet doe speake: for as he saide, their tongues being cut of by the rootes there seemed as it were a deep hole in their throat: and yet though their mouthes were emptye, they pronounced their wordes very plaine and distinctly. One of which falling afterwarde in that place into carnall synne, was forthwith depriued of that supernaturall gifte: and that by the iust iudgement of almighty God, seing reason requireth, that he which was carelesse to preserue the continencye of his body which he had, shoulde not any longer vtter the wordes of truth without the tongue of his body which he had not. But because I haue now spoken sufficient for the condemnation of *Arrianisme*, therefore I will returne to  
entreate

312 THE DIALOGUES OF  
entreate of such other miracles, as ha-  
ue lately fallen out here in *Italy*.

OF THE SERVANTE OF GOD  
*Eleutherius*.

CHAPTER XXXIII.

**E** *Leutherius* of whom I made men-  
tion before; father of the abbey  
of the Euangelist *S. Marcke*, which is  
in the suburbs of the city of *Spoletto*,  
liued longe tyme together with  
me in this city in my monasterie, and  
there ended his daies. Of whom his  
monkes doe reporte, that by his teares  
he raised vpp one that was deade: for  
he was a man of such simplicitie and  
compunction, that no doubt but those  
teares comminge from his humble and  
simple soule, were of force to obtaine  
many thinges of almighty God. One  
miracle of his I will nowe tell you,  
which him selfe beinge demanded by  
me, did with great simplicitie confesse.  
As he was traualinge vpon a certaine  
daye, and not findinge at nighte any  
other place to lodge in, he went to a  
Nunnery, wherein there was a little  
boye, which the wicked spirit did  
vsually

vsually euery nighte torment. The Nunnes giuinge entertainment to the man of God, desired him that the saide little boye mighte remaine with him all nighte: where-with he was well content. In the morninge, the Nunnes diligently enquired of the father, yf the childe had not bene sore troubled and tormented that nighte: who maruailinge why they asked that question answered, that he perceiued not any such thinge. Then they tolde him, howe a wicked spirit did euerye nighte pitifully afflict the childe, and earnestly desired him, that he wolde take him home to his owne Abbey, because their hartes could not endure to beholde any such misery. The olde man yelded to their request, and so caried away the boy home to his owne monastery: where he remayned longe tyme safe and sound, the deuill not presuminge to touche him. Wherevpon the olde man seeinge him to continew so wel, was immoderately glad thereof, & therefore in the presence of the monkes he spake thus. The deuill did dally with those sisters: but nowe he hathe to doe with the

O seruantes

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seruauntes of God, he dare not come  
nere this boye. He had scarce vttered  
these wordes, when as in that verye  
instant, the poore childe was in the  
presence of them all possessed, and pi-  
tifully tormented: which the olde man  
beholdinge, straighte-waies lamented  
and fell a weepinge, and perseueringe  
so a long tyme, the monkes came to  
comfort him: but he answered them,  
sayinge. Beleue me (quoth he) none  
of you shall this daye eate any breade,  
vnlesse this boye be dispossessed. Then  
with the rest of the brethren, he fell  
prostrat to his praiers, and there they  
continewed so long, vntill the boye  
was deliuered from his former tor-  
mentes, and besides so perfectly cured,  
that the wicked spirit neuer after pre-  
sumed to molest him any more.

*Peter.*

I verily suppose that he synned a  
little in vaine glorye: and that Gods  
pleasure was, that the other monkes  
shoulde cooperate to the disposses-  
singe of the deuill.

*Gregory.*

Gregory.

It is euen so as you saye: for seing he could not alone beare the burthen of that miracle, it was deuised amongst the rest of his brethren. Of what force and efficacye this mans praiers were, I haue founde by experience in my selfe: for being vpon a tyme when I liued in the Abbey so sicke, that I ofte sounded: and was by meanes thereof with often panges, continually at deathes dore, and in such case, that vnlesse I did continually eate some thinge my vitall spirit was goinge awaye: Easter daye was at hande, and therfore when I sawe that vpon so sacred a vigill I coulde not refraine from often eating, *Prescript* in which not only olde persones, but *daies of* euene children vse to fast, I was more *fasting.* afflicted with griefe, then griued with myne infirmitie: yet at length my sorrowfull soule quickly founde out a deuise, and that was, to carrye the man of God secretly into the oratorye, and there to intreat him that he wold by his praier obtaine for me of God so muche strength and abilitye as to fast that day: which fell out



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accordinglye: for so sone as we came  
into the oratorye, with humilitey and  
teares he fell to his praier, and after a  
while (hauinge made an ende) he came  
forthe, and vpon the wordes of his  
blessed praier, my stomacke grewe so  
stronge, that I did not so much as  
thincke of any meate, nor feelee any  
griefe at all. Then I began to maruaile  
at my selfe, and to thincke in what case  
I was before, and how I felt my selfe  
nowe: and when I thoughte vpon my  
former sickenes, I founde none of tho-  
se panges, with which before I was  
troubled: and when my minde was bu-  
sied about the affaires of the Abbey,  
my sycknes was quite out of my me-  
mory: yea, & as I saide yf I did thincke  
thereof, yet feelinge my selfe so well  
and stronge I began to doubt whether  
I had eaten or no. When euening  
was come, I founde my selfe so lustye,  
that I coule very well haue fasted vn-  
till the next daye. And by this means  
hauinge experience of his praier in  
my selfe, I made no doubt but those  
thinges also were true which in other  
places he did, thoughte my selfe was  
not then present.

Peter.

Peter.

Seinge you tolde me that he was a man of great compunction, desirous I am to be better informed touchinge the efficacye of compunction and teares: and therefore I praye you, let me vnderstande, howe manye kindes of compunction there be.

OF THE DIVERS KINDES  
of compunction.

CHAPTER XXXIIII.

Gregory.

**C**ompunction is deuided into many kinde: to witt, when euery synne is of penitent men in particular bewailed; whereof the prophet Ieremye in the person of penitent synners speaketh thus. *Myne eye hath* *Thren. 3.*  
*brought forth diuisions of waters.* But speaking more properlye, there be especiallie two kinde of compunction: for the soule that thirsteth after God, is first sorrowfull in harte for  
O 3                      feare.

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feare, and afterwarde vpon loue. For  
first it is grieued and weepeth, because  
callinge to minde former synnes com-  
mitted, it feareth to endure for pun-  
ishment of them euerlastinge tor-  
mentes: but when longe anxiety and  
sorrowe hath bannished awaye that  
feare, then a certaine securitye of the  
hope of pardon doth followe: and  
so the soule is inflamed with the loue  
of heauenly delighes, and whereas  
before it did weepe for feare of eter-  
nall payne: afterward it powreth out  
teares, that it is kept from euerlastinge  
ioyes. For the soule doth then contem-  
plat those glitteringe quires of Angels,  
that heauenly companye of those blef-  
sed spirites, that great maiesty of the  
eternall beholdinge the face of God:  
and doth lament so muche more now,  
because it wanteth that euerlasting fe-  
licitye, then it wept before at the feare  
of eternall punnishment. Which  
thinge in scripture is mystically sett  
downe, in an holy and true historye:  
for there we reade, howe *Axa* the  
daughter of *Caleb*, riding vpon an asse  
did sighe: & when her father demâded  
what the matter was, she answered  
him

him thus: *Giue me your blessing, a southern* *Iosue 15.*  
*and dry lande you haue giuen me, ioyne also a*  
*wattery: and he gaue her a watterie grounde*  
*aboue and beneath.* For Axa then rideth  
 vpon the asse, when our soule doth  
 subdue and gouerne the sensuall mo-  
 tions of the fleshe: which sighinge  
 doth craue wett grounde of her fa-  
 ther, when it doth with contrition  
 and sorrowe of harte desire of our  
 creator the grace of teares & weeping.  
 For some there be, vpon whom God  
 hath bestowed such a gifte, that they  
 will speake freely in defence of iustice,  
 helpe them that be oppressed, giue al-  
 mes to the poore, and be zealous in re-  
 ligion, but yet haue they not obtained  
 the grace of teares: these be they, that  
 haue grounde towardes the South, and  
 that which is drye: but yet do they  
 want that which is moist and wett:  
 because albeit they be diligent and fer-  
 uent in goode worckes, yet requisit it  
 is, that they sholde also either for feare  
 of hell, or the loue of heauen, bewaile  
 the sinnes of their life past. But be-  
 cause as I saide, there be two kindes of  
 compunction, therefore her father ga-  
 ue her that, which was wett aboue  
 O 4. and

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and also wet beneath: for our soule  
doth then receiue that which is wet  
aboue, when it is grieued, and doth  
weepe for the desire of heauen: and it  
doth then possesse that which is wet  
beneath, when it is affraide, and  
poureth forth teares for the feare of  
hell fire: and albeit that which is wet  
beneath is bestowed vpon our soule,  
before that which is wet aboue, yet  
because the compunction of loue is  
the more excellent, conuenient it was  
that the ground which was wet  
aboue, shoulde be first named, and  
afterwarde that which was wet be-  
neath.

Peter.

Your discourse pleaseth me very  
well: but seinge you haue nowe tolde  
me of that reuerent man *Eleutherius*,  
and his great grace of compunction:  
desirous I am to knowe, whether the-  
re be now any such men liuinge in  
the worlde.

OF

OF AMANTIVS A PRIEST  
in the prouince of Tuscana.

## CHAPTER XXXV.

Gregory.

**F**loridus Bishoppe of Tiuolye a man  
 (as your selfe knoweth very well)  
 of holy life, & worthy to be credited,  
 tolde me, that he had dwellinge with  
 him a certaine Priest called *Amantius*, of  
 maruailous simplicitie: who like vnto  
 the Apollles had such a grace giuen  
 him of God, that laying his hand vpon  
 them that were sicke, he restored them  
 to theire former healthe: and although  
 the discaise were verie great and daun-  
 gerous, yet vpon his touchinge did it  
 forthwith departe. Moreouer he saide  
 that he had also this miraculous giste,  
 that wheresoeuer he founde any ser-  
 pētes or snakes, though neuer so cruel,  
 yet did he with the signe of the crosse  
 dispatch and kill them: for by vertue  
 of the crosse, which the man of God  
 made with his hāde, their bowels did  
 breake, and they suddainly dye: and yf  
 by chaunce the snake gatt into any  
 hole, then did he with the signe of

*Miracles  
 wroughte  
 by the si-  
 gne of the  
 crosse.*



**III** THE DIALOGUES OF  
the crosse, blesse the mouthe thereof,  
and it wroughte the same effecte : for  
any mighte straighte-waies finde it  
there deade . My selfe hauing vnder-  
standinge of this great grace bestowed  
vpon him, was desirous to see him: and  
when he was broughte vnto me , I  
caused him to be lodged in a chamber  
amongest the sicke men : thereby to  
trye what his gifte was in curing of  
diseases . At that tyme, there was one  
amongest them beside him selfe , being  
fallen into a phrensy : who one nighte  
did so crye out like a mad man , that  
with his noise he disquieted all the rest  
that were sicke, so that they coulde not  
sleepe or take any rest: and so it fell out  
verye straungely, that one being yll all  
the rest fared the worse . But as I had  
before learned of the reuerent Bishop  
*Floridus* , who was at that tyme there  
present with the saide Priest: and after-  
ward also plainly vnderstoode of him,  
that attended that nighte vpon the  
sicke persons : the foresaide venerable  
Priest risinge out of his bedd , went  
softlye to the place, where the mad  
man lay , and there praied, layinge his  
handes vpon him : wherevpon the  
man

S. GREGORIE. BOOKE III. 223  
man became somewhat better. Then  
he carried him awaye, vnto the higher  
part of the house into the oratorye:  
where more plentifully he praied vnto  
God for his recouerye: and straight  
after he broughte him backe againe to  
his owne bed safe and sounde, so that  
he cried out no more, neither troubled  
any of the other sicke persons. By  
which one facte of his, I had sufficient  
reason, to giue credit to all the rest that  
before had bene told me.

*Peter.*

A greatedification it is, to see men  
worckinge such notable miracles: and  
to beholde as it were vpon earth, hea-  
uenly *Ierusalem* in her citizens.

OF MAXIMIANVS BISHOP  
of *Syracufis*.

CHAPTER XXXVI.

*Gregory.*

**N** Either is that miracle to be pas-  
sed ouer with silence, which al-  
mighty God vouchsafed to worcke by  
his seruant *Maximianus*, now Bishop of  
*Syracufis*, but then the father and gouer-

O 6 nor

324 THE DIALOGVES OF  
nor of myne Abbey. For at such tyme  
as I was vpon the commandement of  
my Bishop, sent to *Constantinople* to the  
Emperour, about affaires of the chur-  
che: the same reuerent man *Maximia-  
nus* vpon charitye, with other of his  
monkes came thither vnto me: who in  
his returne homeward to *Rome*, fel in-  
to a great tempest vpon the *Adriake*  
sea: in which both him selfe, and all  
those that were in his companye, after  
a most straunge and miraculous man-  
ner, tasted both of the indignation  
and fauour of almighty God. For the  
sea did so rage with the furye of the  
windes, that they had spēt their mast:  
the sailes floated vpon the waues:  
and the ship beaten and torne with  
boisterous billowes, did leake water  
so fast, that it was now come to the  
vpper decke, in such sorte, that the  
shippe seemed not so muche to be in  
the waters, as the waters in the  
shippe.

The mariners and passengers tro-  
bled with the feare of death, not as a  
thinge far of, but euen present before  
their eies, voide of all hope of this  
life,

life, prepared them selues for the next: and so mutually giuing the pax or kisse of peace one to an other, they receiued the body and bloude of our Sauour: commendinge them selues to almighty God, that he wolde vouchsafe mercifully to receiue their foules, who had deliuered their bodies to so fearefull a deathe: but God who had wonderfully terified their mindes, did more wonderfully preserve their liues. For the same shippe althoughe full of water, yet did it holde on her course for eighte daies together, and vpon the ninthe, it arriued at the porte of *Cathronum*: and when all the rest were safely gone out, then last of all the reuerent man *Maximianus* went also forth: and no soner was he vpon lande, then the shippe suncke in the hauene: as though by their departure, it had wanted that which did preserve it: and whereas before being at sea it was full of men, and carried also abundance of water, and yet sailed onwarde: now when *Maximianus* with his monkes were landed, it coulde not in the haueu, carrye the waters alone; whereby  
God

*Resurrection of  
the B.Sacrament.*

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God gaue them to vnderstande, that  
when it was laden, him selfe with his  
diuine hande did gouerne and preser-  
ue it: seing when it was empty it could  
not for a small tyme contynue aboue  
the water.

OF SANCTVLVS A PRIEST IN  
*the Prouince of Nursia.*

CHAPTER XXXVII.

**A**Bout fourty daies since, you saw  
with me, one called *Sanctulus*,  
a reuerent Priest: who euerye yere ca-  
me vnto me out of *Nursia*: but three  
daies agoe, a certaine monke commin-  
ge from those partes, broughe me very  
heauye newes of his deathe. The holy  
life and vertue of which man was  
such, that althoughe I can not but fet-  
che sweete sighes when I remember it:  
yet now I may without all feare re-  
porte and publishe to the worlde such  
miracles, as I haue learned by the rela-  
tion of very vertuous & holy Priestes,  
that were his neighbours: and as  
amongest dere friendes, familiaritie  
causeth one to presume muche in cha-  
ritye, oftentimes my selfe did so cour-  
teouslye

touſlye vrge him, that he was inforced to tell me ſome ſmall miracles which him ſelfe had done.

Certaine Lombardes beinge vpon a tyme preſſinge of oliues to make oile: *Sanctulus* as he was both mery in countenance and harte, came vnto them, and ſaluted them pleaſantlye: and ſhewinge them his bottle which he broughte, rather willed, then deſired them, to fill it with oile. But they beinge infidels, and hauinge laboured al daye in vaine, and not preſſed out any oile at all, tooke his wordes in yll parte, and gaue him very bad ſpeche: but the man of God, notwithstandinge this, ſpake vnto them yet with a more mery countenance, and ſaide: yf you deſire to do me a goode turne, you will fill this bottle for *Sanctulus*, and ſo he will depart from you very well contented. But they ſeeing no oile to runne forth, and hearinge him yet for all that ſo earneſt to haue his bottle filled, fell into a greate rage, and railed mightely vpon him. Then the man of God ſeeinge that no oile came from the preſſe, called for vvater, vvich he bleſſed before them all, and vvith his  
ovvne



*A miracle  
wrought  
by holie  
water.*

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owne handes, cast it vpon the presse:  
and forthwith by vertue of that be-  
nediction, such plentye of oile ranne  
forthe, that the Lombardes who befo-  
re had longe laboured in vaine, did not  
only fill their owne vessels, but also  
his bottle: giuing him thanckes, for  
that comminge to begge oile: by his  
blesinge, he bestowed that vp-  
on them, which him selfe had de-  
manded.

*Churches  
dedicated  
to sain-  
tes.*

At an other tyme, when a great  
dearth was in the countrey, the man  
of God being desirous to reparaire the  
church of *S. Laurence*, burnt before by  
the Lombardes, he hired for that ende  
many cunning workemen and diuers  
other labourers, who of necessity were  
daily to be mainetained: but so greate  
was the scarcitie, that he wanted  
breade to relieue them: wherevpon  
his worckmen cryed out for meate,  
because they were fainte and could  
not labour. The man of God hea-  
ring this, gaue them comfortable  
wordes, promisinge to supplie their  
want; yet inwardlye verie muche  
was

was he grieved, beinge not able to performe what he had saide. Goinge therfore vp and downe in great anxietie he came to an ouen, wherein the neighbours that dwelt by, had the daye before baked breade: and stooping downe he looked in, to see whether they had by chance leste any breade behinde them, where he founde a loate both greater and whiter then commonly they vsed: which he tooke awaye, but yet wolde he not by and by giue it to his vvorckemen, least perhappes it belonged to some other body, and so mighte as it vv ere, of compassion to other, haue committed a synne him selfe: and therfore he did first shewve it to all the vvemen there about, inquireinge vv whether it vv ere any of theirs: but all denied it sayinge, that they had all receiued their iust number of loaves. Then the man of God in great ioy, vv ent vv ith that one loafe to many vv orckemen, vv ishing e  
 them

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them to giue thanckes to almighty  
God, tellinge them howe his goodne-  
nes had prouided them of necessarye  
foode: and forthvvith he sett that loafe  
before them, vvhereof vvhen they  
had satisfied them selues, he gathered  
vp more pieces of breade vvwhich re-  
mayned, then the vvhole loafe it selfe  
vvvas before in quantitie. The daye  
followvinge, againe he sett it before  
them, and againe the pieces remay-  
ninge vvverefar more then the former  
fragmentes: & so for the space of ten-  
ne daies together, all those artificers  
and vvorkemen liued vpon that one  
loafe, and vvwere very vvell satisfied:  
some thinge remayninge euerye daye  
for the next, as though the fragmen-  
tes had by eatinge encreased.

*Peter.*

A strange thinge and not vnlike to  
that notable miracle of our Sauour:  
and therfore vvorthye to be admired  
of all.

*Gregory.*

Our Sauour at this tyme *Peter*  
voutlased by his seruauant to feede  
manye

S  
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shoul

manye vvith one loafe, vvho in tymes  
 past by him selfe, fedd fve thoufande *IOAN. 6.*  
 vvith fve loaves: and doth dailie of a  
 fveve graines of corne produce innu-  
 merable eares of vvheate: vvho also  
 out of the earth brought forth those  
 very graynes: and more then all this,  
 created all thinges of nothinge. But to  
 the end you shoulde not maruaile any  
 longer, vvhat by Gods assistance the  
 venerable man *Sanctulus* vvrought out-  
 vvardlye: I vvill novv tell you vvhat  
 by our Lordes grace he vvas invvard-  
 lye in his soule. Vpon a certaine daye,  
 the *Lombardes* had taken a Deacon,  
 vvhom they kept in prison, vvith a  
 purpose to putt him to death. When  
 eueuinge vvas come, the man of God  
*Sanctulus* intreated them to set him at  
 liberty, and to graunt him his life: but  
 vvhen he savve that he coulde not ob-  
 tayne that fauor at their handes, but  
 that they vverefvully resolved to haue  
 his life: then he beseeched them, that  
 they wolde at least committ him to  
 his keeping: wherewith they were  
 content, but with this condition, that  
 yf he scaped away, that then him selfe  
 should dy for him. The man of God

WAS

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was very well content, and so he re-  
ceiued the deacon into his owne char-  
ge and custodie.

The midnichte followinge when  
he sawe all the *Lombardes* fast a slepe, he  
called vp the Deacon, willing him  
quickly to rise vp and to runne away  
as fast as he coulde: and almighty God  
(quoth he) deliuer the out of their  
handes. To whom the Deacon (know-  
ing what he had promised) saide. Fa-  
ther I can not runne away, for yf I do,  
out of all doubt they will putt you to  
death: yet for all this *Sanctulus* enforced  
him to be gone with all spede, laying  
vp and awaye: and God of his goode-  
nes defende and protect you: for I am  
in his handes, and they can do no mo-  
re vnto me then his diuine Maiestye  
shall giue them leaue. Vpon these  
wordes, awaye went the Deacon: and  
he that had vndertaken his safe-kee-  
pinge, as one that had benedeciued  
remayned behinde.

In the morning the *Lombardes* de-  
manded of *Sanctulus* for their prisoner:  
who tolde them, that he was runne  
awaye. Then (quoth they) you best  
knowe what is conuenient for you to  
haue

haue: yea marye that do I, answered the seruant of God with great constancye: well (quoth they) thou art a goode man, and therefore we will not by diuers tormentes take avvay thy life, but make choise of what death thou vvilt: to vvhom the man of God answered in this manner. Here I am at Gods disposition and pleasure, kill me in such sort, as he shall vouchsafe to giue you leaue. Then all the *Lombardes* that were present agreed to haue him beheaded: to the end an easy and quick death mighte sone dispatche him. When it was giuen out abroad that *Sanctulus* was to dye, whom for his vertue and holines, they greatly honoured: all the *Lombardes* that were in those partes repaired thither, being glad (such cruell mindes they haue) to beholde him putt to death: and when all the armye was gathered together, they brought him forth to execution, and the strongest man amongst them was chosen out, to cutt of his head at one blowe.

The



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The venerable man besett with armed soldiars, betooke him selfe to his vsuall weapons: for he desired them to giue him a little leaue to praye: which when he had obtained, he cast him selfe prostrat vpon the earth, and fell to his deuotions: in which after he had continewed for a goode space, the executioner spurned him vp with his foote, bidding him rise, kneele downe, and to prepare him selfe for death. The man of God rose vp, bowed downe his knee, and helde forth his heade, and beholding the drawne sworde readye to dispatch him, these only wordes they saide that he spake aloud. O *Saint Iohne* holde that sworde. Then the foresaide executioner, hauing the naked weapon in his hand, did with all his force lifte vp his arme to strike of his head: but by no meanes coulde he bring it downe againe, for it became suddainly so stiffe that it remained still aboue, the man being not able once to bende it downewarde. Then all the *Lombardes* who came to see the their eies with the lamentable sighte of his death, began with admiration to praise Gods name, and with feare

*Praier to  
Saint  
Iohne.*

to reuerence the man of God: for they now sawe apparantlye of what great holines he was, that did so miraculouflye staye the arme of his executioner aboue in the ayre.

Then they desired him to rise vp, which he did: but when they required him to restore his executioners arme to his former state, he vtterly refused, sayinge . By no meanes will I once pray for him, vnlesse before hande he sweare vnto me, that he will neuer vvith that arme offer to kill any christian more . The poore Lombarde vvho as vve may truly saye, had stretched out his arme against God, enforced vvith this necessitye, tooke an oath neuer more to putt any Christian to death . Then the man of God commanded him to putt downe his arme, which forthvvith he did: he commanded him also to putt vp his sworde, which in like manner he performed. All the *Lombardes* by this perceiuing him to be a man of rare vertue, began in all hast to present him vvith the gistes of such oxen and other cattle, as before they had taken from others: but the man of God, vtterly refused all  
such

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such kinde of presentes, desiringe them  
rather yf they ment to bestowe any  
thinge vpon him worth the giuinge,  
that they wolde deliuer vnto him all  
such prisoners as they had in their  
keeping: that he mighte haue some  
cause in his praiers, to commend them  
to almighty God. To which request  
of his they condescended, and so all  
the poore captiues were discharged:  
and thus by Gods sweete prouidence,  
one offering him selfe to dy for an  
other, manye were deliuered from  
death.

Peter.

A strange thinge it was, and althou-  
ghe I haue hearde the same story by  
the relation of others: yet I can not  
denye, but so often as I heare it repea-  
ted, it seemeth still vnto me, as though  
it were freshe newes.

Gregory.

There is no cause why you shoulde  
admire *Sanctulus* for this thing: but  
ponder with your selfe if you can,  
what manner of spirit that was, which  
possessed his simple soule, and did  
aduaunce

aduaunce it to so highe a perfection of  
 vertue : For where was his minde,  
 when he offered him selfe with such  
 constancie to dy for his neighbour:  
 and to saue the temporall life of his  
 brother, contemned his owne, and  
 put his heade vnder the executioners  
 sworde? what force of true loue did  
 then harbor in that hart, when he no-  
 thing feared death, to preserue the  
 life of an other? Ignorant I am not,  
 that this venerable man *Sanctulus* could  
 scant reade well, and that he knewe  
 not the preceptes of the lawe: yet be-  
 cause charitye is the fulfilling of the  
 lawe, by louing God and his neigh-  
 bour, he kept the whole lawe: and that  
 which outwardlye lacked in know-  
 ledge, did inwardlye by charity liue in  
 his soule. And he perhappes, who neuer  
 read that, which *S. Iohne* the Apostle  
 saide of our Sauour, to witt, that *as he Ioan. 13.*  
*yeelded his life for vs, so we likewise shold yeeld* v. 16.  
*our liues for our brethren:* yet that great &  
 highe precept of the Apostle, he knewe  
 more by action, then by speculation.  
 Let vs here yf you please compare his  
 learned ignorance, with our vnlearned  
 knowledge : Where our kinde of

THE DIALOGVES OF  
inge is nothing worth, his is of  
t price and estimation: we destitu-  
vertue doe speake thereof, and as  
vere in the middes of plentifull  
as smell of the fruite, but do not  
e thereof. He knewe full well  
we to gather and tast of the fruite  
elfe, althoughe he lacked the smell  
wordes and vaine speeche.

*Peter .*

What I pray, doe you thincke is the  
ause, that goode men are still taken  
avvaye: and such as for the benefit and  
edification of many, might liue still in  
this vvorlde: either are not to be foun-  
de at all, or at least verye fewe can be  
hearde of?

*Gregory .*

The malice and vvickednes of them  
that remayne behinde in the vvorlde,  
deserueth that those shoulde quickly  
be taken avvaye, vvho by their life  
mighte much helpe vs: and for as much  
as the vvorlde dravveth to vvardes an  
end, Gods chosen seruantes are taken  
out of it, that they fall not into more  
vvicked tymes: and therefore from  
hence

hence it commeth, that the prophet  
 saith. *The iust man doth perish, and there is* *Esay. 5.*  
*none that doth ponder it in his hart: and men*  
*of mercye are gathered together, because there*  
*is none that hath vnderstandinge.* And from  
 hence also it proceedeth, that the scrip-  
 ture saith. *Open ye, that they may goe forth* *Ierem. 50.*  
*which doe tread it vnder foote.* Hence li-  
 kewile it is, that Salomon saith. *There is a* *Eccles. 3.*  
*time of casting stones abroad, and a tyme of*  
*gathering them together.* And therfore the  
 nerer that the worlde draweth to an  
 end, so much the more necessary it is,  
 that the liuing stones, shold be gathered  
 together, for the heauenly building:  
 that our celestiaall *Ierusalem* may arriue  
 to the full meature of his whole per-  
 fection. And yet doe I not thincke, that  
 all Gods elect ieruâtes are so taken out  
 of the worlde, that none but the wic-  
 ked remayne behinde: for synners wol-  
 de neuer be conuerted to the sorrowe  
 of true penance, yf they had not the  
 examples of some goode people to  
 prouoke them forward.

*Peter.*

Without cause doe I complaine of  
 the death of goode men, whē as daily I  
 see



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see them also that be wicked, in great  
numbers to depart this life.

OF THE VISION OF RE-  
*demptus Bishop of the city of Ferenti.*

CHAPTER XXXVIII.

*Gregory.*

**VV** Under nothing at this Fe-  
ter, for you knevve very  
vell *Redemptus*, Bishop of the city of  
*Ferenti*, a man of venerable life, vvho  
died almost seuen yeares since: vvith  
vvhom I had familiar acquaintance, by  
reason that he dvvelt not far from the  
Abbey in vvwhich I liued. This man  
vvhen I asked him ( for the matter  
vvvas very vell knowvne far and ne-  
re) tolde me that vvwhich by diuine re-  
uelation he had learned concerning the  
ende of the vvorldie, in the tyme of  
*Iohne* the yonger, vvho vvvas my prede-  
decessor. For he saide that vpon a cer-  
taine daye, as he vvvas according to his  
manner visiting of his Diocesse, he ca-  
me to the Church of the blessed mar-  
tir *Euthicius*: and vvhen it vvvas night he  
vvoulde nedes be lodged nighe to the  
sepulchre of the martir, vvhere after  
his

his trauail he reposed him selfe. About midnichte, being as he saide him selfe neither perfectly waking, nor yet sleeping, but rather heauy of sleepe, he felt his waking soule oppressed with great sorrowe: and being in that case, he sawe the same blessed martir *Euthicius* standing before him, who spake thus: Art thou waking *Redemptus*? to whom he answered, that he was. Then the martir saide. The end of all fleshe is come: the end of all fleihe is come: which wordes after he had repeated thus three tymes, he vanished out of his sight.

Then the man of God rose vp, and fell to his praiers with many teares: And straight after, those fearefull sightes in heauen followed: to wit fiery lances, and armies appearing from the north. Straight after likewise the barbarous and cruell nation of the *Lombardes* drawne as a sworde out of a sheath, left their owne countrie and inuaded ours: by reason whereof the people which before for the huge multitude were like to thicke corne fel-des: remayne nowe withered and

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ouerthrowne : for cities be wasted,  
townes and villages spoiled, churches  
burnte, monasteries of men and we-  
men destroyed, farmes left desolate, &  
the countrey remaineth solitarye and  
voide of men to till the ground, and  
destitute of all inhabitantes : beastes  
possessinge those places, where before  
great plenty of men did dwell . And  
howe it goeth in other partes of the  
worlde I knowe not , but here in this  
place where we liue , the worlde doth  
not foretel any end, but rather sheweth  
that which is present and already come .  
Wherefore so much the more zealous-  
lye ought we to seeke after eternal  
thinges , by how much we finde all  
temporall , so quicklye to be fled and  
gone. Suerlye this worlde were to be  
contemned, althoughe it did flatter vs,  
and with pleasant prosperitie conten-  
ted our minde : but now seeing it is  
fraught with so many miseries and di-  
uers afflictions, and that our sorrowes  
and crosses do daily encrease and be  
doubled, what doth it els but crye vnto  
vs that we sholde not loue it.

Many more thinges yet remaine of  
the worthy actes of Gods seruantes,  
but

S. GREGORIE. BOOKE III.

but because I haue resolued  
vpon an other course, I wil passe  
ouer with silence.

*Peter.*

For as much as I perceiue, that many Christians doe doubt of the immortality of the soule, after the dissolution of the bodye: I beseech you for the spirituall goode of manye, to sett downe some reasons for proffe thereof: or the examples of some soules which haue testified the same, yf you remember any: to the end that those which be troubled with any such tentations, may learne that the soule doth not dy together with the bodie.

*Gregory.*

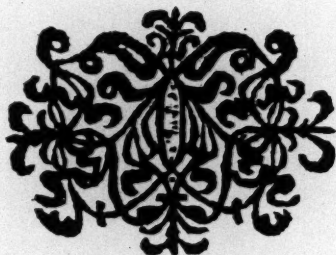
This is a worke of great labour, especially for one that is busied with other affaires, and hath other thinges to attende vnto: yet yf any profit by my meanes may redound to others, willingly doe I prefer that before myne owne will and pleasure: and

P 4 ther-

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therfore Gods grace assisting me,  
in this fourth booke followinge, I  
will clerely shewe that the soule doth  
liue after the death of the body.

*The end of the third booke.*

THE



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THE CHAPTERS OF  
THE FOVRTH BOOKE.

1. **T**Hat carnal men doe the lesse belieue eternal and spiriual thinges, because those of which they heare, they knowe not by experience.
2. That an infidel liueth not without faith.
3. That there were three vital spirittes created.
4. Of that question of Salomon, wherein it is said : That the death of a man and beastes is all one.
5. Of that question concerninge the soule, which goeth inuisiblye out of the bodye : to witt, whether there be any such thinge, when as it can not be seene.
6. That as the life of the soule whiles it remaineth in the body, is knowne by the motions of the members : so the life of the soule, after it is out of the bodye in Sainctes, is gathered by the vertue of miracles.
7. Of the departures of soules.
8. Of the departure of the soule of a monke called Speciolus.
9. Of the soule of an Anchoret.
10. Of the departure of the soule of an Abbot called Hopc.



11. Of the departure of the soule of a Priest  
caled Vrfinus.
12. Of the soule of Probus, Bisshop of the ci-  
tye of Reati.
13. Of the departure of a Nunne called  
Galla.
14. Of the departure of Seruulus, sicke of  
the palsye.
15. Of the departure of a Nunne called Ro-  
mula.
16. Of the departure of the virgin Tar-  
filla.
17. Of the departure of a yong maide called  
Musa.
18. How certaine yong children, come not to  
beauen, throughe the fault of their paren-  
tes: because they bring them vp wickedly, as  
is shewed and afterward declared, by the  
example of a blasphemous yonge boye.
19. Of the departure of one Steuen, the ser-  
uant of God.
20. That sometyme the merit of the soule is  
not sene at the departure: but is after dea-  
the more truly declared.
21. Of the twomonkes of Abbot Valentius.
22. Of the departure of Abbot Soranus.
23. Of the departure of the Deacon of the  
Churche of Marli.
24. Of the death of the man of God, that  
was

was sent to Bethel.

25. Whether the soules of iust men, be receiued into heauen, before the resurrection of the body.
26. By what meanes some that are a dying doe prophecy . Of the death of a certaine Aduocat: Of the reuelation of the two monkes Gerontius and Mellitus: Of the death of a boy called Armentarius, and of the diuersitye of tongues.
27. Of the death of the Earle Theophanius .
28. That as the soules of iust men be in heauen: so we ought to belieue, that after the death of the bodies, the soules of wicked men are in hell.
29. What reason we haue to belieue that corporal fire can hold spirittes, they being without bodyes.
30. Of the death of the Arrian kinge Theodoricus .
31. Of the death of Reparatus.
32. Of the death of a courtier, whose graue burnt with fire.
33. Whether the goode knowe the goode in heauen: and the bad those that be bad in hell.
34. Of a certaine religious man, who at his death saw the Prophetes.

35. How sometime, soules ready to departe this worlde, that knowe not one an other, doe knowe for all that what tormentes for their sinnes, or like rewardes for their goode deedes, they shal receiue. And of the death of Iohne, Vrsus, Eumorphius, & Steuē
36. Of those soules, which throughe error seeme to be carried out of their bodies. Of the vocation and reuocation of Peter the monke: and of the death and resuscitation of Steuen. Of the vision of a certaine soldiar: and of Deusededit, whose house was sene to be built vpon the sabboth daye: and of the punishment of the men of Sodome.
37. That the soules of certaine men whiles they be yet in their bodies, do see some spiritual punishment: and of the boy Theodorus.
38. Of the death of Chrisorius: and of a certaine monke of Iconia.
39. Whether there be any fire of purgatorie after death.
40. Of the soule of Paschasius the Deacon.
41. Why in latter times, so many thinges come to light concerning mens soules, which before, were not knowne.
42. In what place we ought to beleue that hel is
43. Whether the fire of hel be one or manye.
44. Whether be-

44. Whether they alwaies burne that lye in hell.
45. How the soule is saide to be immortal, if it be punished with the sentence of death.
46. Of a certaine holy man, who was affraide at the tyme of his death.
47. That some are by reuelation strenghtmed not to be affraide when they dye: and of the monkes called Anthony, Merulus, and Iohne.
48. Whether we oughte to obserue dreames: and how many sortes of dreames there be.
49. Of a certaine man, who in his dreame had longe life promised: and yet died shortly after.
50. Whether the soules receiue any commoditie by the buriall of their bodies in the church.
51. Of a certaine Nunne that was buried in the church of S. Laurence, which appeared half burnt.
52. Of the burial of the noble man Valerianus.
53. Of the body of Valentinus, which was throwne out of the churche after it was buried.
54. Of the body of a dier buried in the churche, which afterwarde could not be founde.

55. Whether

55. VVhatthinge that is, which after death, hath force to helpp mens soules : and of a Priest of Centumcellis, who was by the soule of a certaine man desired, that he mighte after his death, be holpen by the holy sacrifice . And of the soule of a monke called Iustus.

56. Of the life and death of Bisshoppe Cassius.

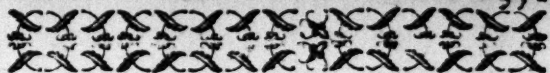
57. Of one that was taken by his enemies, whose irons at the tyme of the sacrifice were loosed: and of the mariner called Caraca, saued by the sacred host, from being drowned in the sea.

58. Of the vertue and mystery of the healthful sacrifice .

59. How we oughte to procure contrition of harte, at the tyme of the holy mysteries: and of the custodye of our soule after we haue bene sorrowfull for our sinnes.

60. How we oughte to forgiue the sinnes of others, that we may obtayne forgiuenes of our owne.

THE



THE FORTH  
 BOOKE OF S. GRE-  
 GORIES DIALOGVES.

HOVV CARNAL MEN GIVE  
*the lesse credit to those things which be  
 eternal and spiritual: because they know  
 not by experience, what they heare  
 others to speake of.*

CHAPTER I.



AFTER that the first pa-  
 rēt of mankinde, was for  
 his synne bannished from  
 the ioyes of Paradise, he  
 fell into the miserye of  
 this ignorance and ban-  
 nishment, which to this yerie daye  
 we doe all indure: for his synne was  
 the cause, that he coulde not any lon-  
 ger see those ioyes of heauen, which  
 before by contemplation he possessed:  
 for during the tyme of his residence  
 in Paradise, he vsually heardē God tal-  
 king with him, and by purity of harte,  
 and



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and heauenly vision, was present with  
the quires of the blessed Angels . But  
after his fall he lost that lighte of sou-  
le , which before abundantly he en-  
ioyed. From whom we beeing by car-  
nall propagation deriued , that liue  
now in this darcke ignorance of ban-  
nishmēt do heare indede of an heauen-  
ly countrie , and howe it is inhabited  
by the Angels of God , and that the  
soules of iust and perfect men do there  
keepe them companie . But yet such  
as be carnall, because they can not by  
experience knowe those inuisible  
creatures, doubt whether there be any  
such , seing with their corporall eies  
they can not behold them: from which  
doubt, our first Parent was altogether  
free: for althoughe he was exiled from  
the ioyes of Paradise , yet did he still  
kepe in memorye what he had lost,  
because he had before behelde the sa-  
me : but these men can not by any  
meanes call to minde such thinges  
as they heare others speake of, because  
they neuer had of them any former  
experiēce as our first father *Adam* had.

For it is in this case as yf a woman  
bigge with childe , sholde be putt in  
prison,

prison, and be there deliuered of a sonne, which neuer went forth, but were there continually broughte, vp: for yf his mother sholde tell him of the sunne, mone, starres, mountaines: and speake of the fieldes, the flying of birdes, and running of horses: her childe that had continually bene broughte vp in the prison, and acquainted with nothing els but blacke darckenes: might well heare what she saide, but with a doubt whether it were true or no, because experience taught him not any such thinge. Euene so men that are borne in this darcke worlde, the place of their bannishmēt, do heare that there be wonderfull, strange, and inuisible thinges: but because they are not acquainted with any els but terrestriall creatures, which only be visible, they doubt whether there be any such inuisible thinges as are reported of, or no: for which cause the creator him selfe of all thinges both visible and inuisible, and the only begotten sonne of the eternall father, came into this worlde, for the redemption of mankinde: and sent the holy Ghost vnto our hartes, that  
quic-

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quickened by him and his grace, we  
shoulde belieue those things, which as  
yet by sence or experience we can not  
possibly vnderstande: and therefore so  
many of vs as haue receiued this spi-  
rit, the heauenly pledge of our inheri-  
tance, make no doubt of Gods inuisi-  
ble and immortall creatures: and who  
so euer as yet is not settled in this be-  
liefe, out of all question, he oughte of  
reason to giue credit to the wordes of  
them, that be more learned and holy,  
and belieue them that throughe the  
grace of Gods holy spirit, haue expe-  
rience of those things that be inuisi-  
ble: for he were a very foolish childe,  
that thoughte his mother lied, when  
she spake of lighte in other places, be-  
cause him selfe where he was, beheld  
nothing els but the darckenes of the  
prison.

*Peter.*

That you say doth wonderfully  
content me: yet he who beleueth not  
that there be any inuisible things, out  
of question in myne opinion is an in-  
fidell: and he that is an infidell, in that  
thing whereof he doubteth seeketh  
not

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not for faith, but for reason.

THAT AN INFIDEL LIVETH  
*not without faith.*

CHAPTER II.

*Gregory.*

**I** Speake boldly yet trulye, that an infidell liueth not without faith: for yf I demaunde of him, who is his father or mother, straight-waies he will tell me, such a man and such a woman: and yf I presse him further, whether he doth remember the tyme when he was first conceiued, or the houre when he was borne into this worlde, he will answer me, that he neuer knewe or sawe any such thinge: and yet for all this doth he beleue that which he neuer behelde, seing he beleueth without all doubt, that such a man was his father, and such a woman his mother.

*Peter.*

I must nedes confesse, that I neuer knewe before this tyme, that an infidell had any faith.

*Gregory.*

Gregory.

Infidels haue faith, but not in God, for then they were not infidels : but worthily are they by the former reason to be blamed , and thereby also to be prouoked to imbrace true faith: for yf concerning their visible bodye, they belecue that which they neuer sawe, why do they not also belecue some thinges, which with their corporall eyes they can not beholde.

THAT GOD CREATED THREE  
*kindes of spirites with life.*

CHAPTER III.

**F**Or that our soule doth liue after the death of the bodye, reason doth teach vs , assisted and holpen with faith: for almighty God created three kindes of spirites hauing life . One altogether spirituall without bodye : another with a bodye , but yet which dieth not with the bodye : the thirde that which is both ioyned with the body and also together with the body doth

doth dye . The spirites that haue no bodies be the Angels : they that haue bodies but dy not with them, be the soules of men : those that haue bodies and dy together with them, be the soules of cattail and brute beastes . Man therfore as he is created in the middle state , inferior to Angels and superior to beastes, so doth he participate of both : hauing immortalitie of soule with the Angels , and mortalitie of bodye, with beastes, vntill the daye of dome : for then the glorie of the resurrection, shall take away and consume the mortalitye of the bodye: for being then reunited to the soule, it shall be preserued for euer: as the soule ioyned to the body, is preserued for God . Neither shall the bodies of the damned, lying in tormentes euer perfectly perish: for though they alwaies decaye , yet for euer shall they continue : and as they synned both with soule and bodye , so liuing alwaies in bodye and soule, they shall alwaies dy without ende.

*Peter.*

All your discourse is consonant to  
that



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that reason, which Christian religion  
teacheth: but I beseech you, yf there be  
so great difference betwixt the soules  
of men and beastes as you affirme,  
why doth *Salomon* speake in this man-  
ner? I haue said in myne hart of the sonnes  
of men, that God wold proue them, and shew  
them to be like vnto beastes: therefore there is  
one death of men and beastes, and their state  
is both alike: and prosecutinge afterward  
more exactlye that opinion of his,  
thus he writeth. As a man dieth, so do bea-  
stes dye: Al thinges breath alike, and man hath  
nothinge more then beastes. After which  
wordes, he addeth also this generall  
conclusion. Al thinges are subiect to vanity,  
& all thinges goe to one place: of the earth they  
were made, and into the earth they returne  
again.

*Ecclesiast.*  
*cap. 3.*

OF SALOMONS QUESTION,  
to witt. The death of men and beastes  
is all one.

### CHAPTER IIII.

Gregory.

**S**alomons booke in which these say-  
inges are founde, is called *Ecclesiastes*:  
as much to say properly as *The preacher*.  
And

And in a sermon, the manner is to haue an opinion sett downe, by means whereof the tumultuous sedition of common people may be appeased: and whereas diuers haue diuers opinions, yet are they all by the Preachers argumentes and reasons, broughte to vni-ty and agreement: and therfore this booke is called, *The preacher*: because in it *Salomon* doth as it were take vpon him, the person and wordes of the vn-rulye vulgar sort, and by way of inquisition speaketh those thinges, which haply ignorant men through the temptation doe verily thincke: and therfore so many questions, as he doth by waye of inquirye propounde: so many diuers persons doth he in a manner take vpon him selfe: but the true Preacher doth as it were with his hande, compounde all their doubtles and dis-agre-mentes, and bring them all to concord and vni-tye of opinion, when as in the ende of his booke he saith. *Let vs all together heare an end of speaking: Feare God,* *Eccles. cap. 12*  
*keepe his commandementes, for this is euery man.* For yf in that booke he had not by his discourse taken vpon him the person of diuers, why did he admonish  
 all

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all to make an ende of speaking, together with him, and to heare.

~ He therfore that in the conclusion of the booke saith. *Let vs altogether heare:* doth giue euident testimony of him selfe, that he tooke many persons vpon him, and that he spake not all as of him selfe: and therfore somethings there be in that booke, which are moued by waye of disputation, and other some which by reason giue satisfaction: some things which he vttereth in the person of one that is tempted, and who as yet followeth the pleasures of the worlde: and some other things, in which he disputeth them according to the rule of reason, and to drawe the minde from vaine pleasure and delighte: for as there he saith.

*Eccles. 5. This therfore seemeth vnto me goode, that a man sholde eate and drinke: and take ioye of his labour: so afterwarde he addeth. It is better to goe vnto the house of mourning, then to the house of feasting. For yf it be good to eate and drinke, it semeth better to goe vnto the house of feasting, then to the house of mourning: and therfore by this it is euident, that he vttered that former saying in the person of fraile*

fraile men, and pronounced this latter, according to the rule of reason : and therefore doth he straighte-waies sett downe the groundes of his reason, and sheweth what commodity is gotten by going to the house of mourning, saying thus: *for in that we are put in minde* Eccles. 17. *of the end of all men : and the liuing man thincketh what he shall be .* Againe there we finde it written . *O yong man reioice in thy youth :* and yet a little after is added: *for youth and pleasure be vaine thinges.*

Seing therefore he doth afterward reprove that for vaine, which before he seemed to allowe: plainly doth he declare, that he spake those wordes as it were of carnall concupiscens, and the other of a righte and true iudgement. Therefore as he doth in the first place, expresse the delighte of carnall thinges, and pronounceth it to be goodde to cast awaye all care, and to eate and drinke : so afterwarde with reason and iudgement doth he reprove that, when he saith, that it is better to goe vnto the house of mourninge, then to the house of feasting : and thoughte hee saith that a yonge man oughte to reioice in his youthe : yet

Q

doth

doth he vtter that, as proceeding from the resolution of a carnall minde: seing afterwarde by definitiue sentence, he reprocueth both youth and pleasure, as vaine thinges. Euen so and in like manner, doth our Preacher sett downe the opinion of mans suspition, as it were in the person of those that be weake, and subiect to tentation, when he saith. *The death of man and beastes is one, and their condition both alike: As man dieth, so they also dy: All thinges doe breath alike, and a man hath not any more then beastes: who notwithstanding afterwarde, putteth downe his owne opinion, proceeding from iudgement and reason in these*

*Eccles. 6.* wordes. *What hath a wise man more then a foole, and what a poore man, but that he may goe thither where life is? He therefore that saide: A man hath no more then beastes: saide also with mature deliberation, that a wise man hath not only more then a beast, but also more then a foolish man, to witt that he goeth to that place, where life is: in which wordes he doth also teache vs, that mans life is not in this worlde, seing he affirmeth it to be els where: wherefore man hath this more then beastes, because*

because they after death doe not liue: but he doth then begin trulye to liue, when by mortall death he maketh an end of this transitory life: and therefore longe after he saith. *What soeuer they hand can doe, instantly worcke: because with them in hel whether thou goest, there shal be neither worcke, nor reason, nor knowledge, nor wisdom:* how then is the death of man and beastes all one, and howe is their condition and state alike? or how hath not a man more then beastes, when as they after death liue not, and the soules of men after the death of there bodies, be for there wicked deedes caried to hell, and do not dye, when they depart this life? But in both these sayinges, which seeme contrary each to other, it is made manifest, that the Preacher speaketh the truth: uttering the one of carnall tentation, and yet afterwarde vpon deliberation and according to truth resolutely setteth downe and delineth the contrarye.

*Peter.*

Glad I am, that ignorant I was of that question, which I demanded:

Q 2

leing



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seeing I haue by meanes thereof, come  
to so exact an vnderstanding of that,  
which before I knewe not. But I be-  
seeche you to take it patiently, yf I also  
like to this our Preacher, take vpon  
me the person of weake and fraile  
men: that I may the better, as it were  
by their demanding of questions, be  
profitable to them in their weakenes  
and infirmities.

Gregory.

Why sholde I not beare with you,  
condescending to the infirmities of  
your neighbours? when as Paul saith:

i. Corint.  
9.

To al men I became al thinges, that I might  
\*saue al: and surely you are the more to  
be reuerenced, for condescending to

\* By this  
we see,  
that men  
may in a  
goode sence  
be called

their weakenes vpon charity, & the-  
rein do you imitate the steppes of an  
excellent preacher.

Sauours, without any iniury to our Sauour Christ.

O F

OF A QUESTION CONCERNING  
*the soule, which goeth inuisibly out of  
the bodye: to witt, whether there be  
any such thinge, seing it can not  
be seene.*

CHAPTER V.

*Peter.*

**I**T chaunced so, that I was present,  
when one departed this life. Who  
suddainlye as he was a speakinge, gaue  
vp the ghost: and whom before I heard  
talking with me, in an instant I sawe  
deade: but whether his soule went out  
of the body or no, that I did not see:  
and it seemeth verye harde to beleue  
that thinge, which no man can be-  
hould.

*Gregory.*

What maruaile is it *Peter* that you  
sawe not the soule departing out of  
the bodye, seing you behould it  
not, when it remayneth in the bo-  
dye: what? do you beleue me to  
haue no soule, because whiles you  
nowe talke with me, you can not  
see it? The nature of the soule is

Q3

inui-

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inuisible, and therefore inuisibly doth it  
depart out of the body, as it doth inui-  
sibly remayne in the body.

*Peter.*

That the soule hath life, so long as  
it remaineth in the bodye, easlye do I  
perceiue by the motion thereof: for yf  
the body were destitute of the soule,  
the members could not possibly mo-  
ue at all: but that the soule liueth  
when it is out of the body, by what  
motions or actions I sholde gather, de-  
sirous I am to be informed by you: to  
the end that by such thinges as I do  
see, I may knowe that thinge which I  
can not see.

*Gregory.*

Thoughe not with any great subti-  
lity of discourse, yet confidently do I  
affirme it to be most true, that as the  
power of the soule, doth quicken and  
moue the bodye: so the power of God,  
doth fill all thinges which he hath  
created: and to some thinges doth he  
giue life, by breathing it into them: to  
other thinges, he vouchsafeth life in an  
other manner: and vpon some other  
thinges

things he bestoweth only a being, without any life at all. Seing therfore you doubt not, but that God is the creator and preseruer of all thinges, that he doth fill and imbrace all thinges, that he doth excell all thinges, and also mainetayneth them, that he is incircumscriptible, and inuisible: so neither ought you to doubt, but that he is serued with inuisible creatures, seing they that serue, oughte to be somewhat like vnto him, vpon whom they attende, and so consequently that we ought not to doubt, but for as much as he is inuisible in him selfe, that they also be of the same nature: and what creatures can these be els but his holy Angels, and the soules of iust men? wherfore as you knowe when you see the bodye moue, that the soule remaineth in the body, and you gather this from the body which is lowest: so oughte you to thincke of the life of the soule that departeth from the bodye, deducing a reason from God who is the highest: to witt that the soule liueth inuisibly, seing it is to remayne in the seruice of the inuisible creator.

Peter.

All this is verye well saide: yet our minde can hardelye be broughte to belecue that, which with our corporal eies we can not beholde.

Gregory.

*Hebr. II.* Seing S. Paul saith, that *faith is the substance of thinges to be hoped for, the argument of thinges not appearing*: truly are we saide to beleue that which can not be seene, and by no meanes to beleue that which with out eies we doe behold: yet in fewe wordes to bring you home againe to your selfe, I saye, that no visible thinges be seene but by the means of inuisible: for althoughe your bodily ey beholdeth all sensible creatures, yet coulde it not beholde any such thinge, did it not receiue force from that which is inuisible: for take awaye the soule, which none doth see, and in vaine be the eies opened, to loke vpon any thinge. Take away the soule from the body,

dy, and the eies out of ail question may remaine till open as before . Yf then our eies did see of them selues, howe commeth it to passe, that nowe the soule is gone, they see nothinge at all. Learne then by this, that visible thinges them selues are not sene, but by meanes of them that be inuisible. Let vs also imagin, that we sawe before vs, the building of houses, huge timber and stones to be lifted vp, great pillars to hang vpon engines : what I pray you effecteth all this? the visible bodye that with handes draweth and moueth those huge and massy thinges, or the inuisible soule that giueth life to the bodye? for take awaye that which is not seene in the bodye, and straightwaies all those thinges which before did moue, will temayne without any motion at all. By which we may easily gather, that nothing can be disposed of in this visible worlde, but by another creature, which is inuisible : for as almightye God either by inspiration, or by replenishing those creatures which haue reason, doth both quicken

Q 5

and



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and moue those things which be in-  
uisible, so in like manner those things  
which be inuisible, doe giue motion  
and sence to carnall bodies which are  
visible.

*Peter.*

Willingly ouercome with these  
reasons alleaged, I confesse that I am  
enforced almost to thincke, that these  
visible things are nothing: whereas  
before, taking vpon me the person of  
weake and vnlearned men, I doubted  
whether there were any inuisible  
creatures or no: wherfore your who-  
le discourse doth very well please me:  
yet as I am assured of the life of the  
soule by the motion of the bodye, so  
desirous I am to knowe by some su-  
re and certaine demonstrations, that  
the soule doth also liue, after it is de-  
parted from the body.

THAT

THAT AS THE LIFE OF THE  
*soule remaining in the bodye, is gathered by  
 the motion of the members: so the life  
 of the soule, after death in holy men,  
 is to be found out by the vertue  
 of miracles.*

## CHAPTER VI.

*Gregory.*

**H**erein most readye I am to satisfie your request: and for proffe of this pointe, no difficultye do I finde: for thincke you that the holy Apostles and martirs of Christ, wolde haue contemned this present life, and offered their bodies to death, had they not knowne that their soules did most assuredly liue for euer? You confesse that you knowe the life of the soule remayninge in the body by the motion thereof: beholde then howe these that lost their liues for Christ, and beleued that soules liued after death be renowned for their daily miracles: For sicke persons come vnto their deade bodies, and be cured: periuured persons repaire thither, and be possessed with deuiles: possessed with deuiles

*Pilgrimage to  
 Sainctes  
 bodies.*

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deuiles visit them, and are deliuered.  
Lepers come, and be cleansed: deade fol-  
ke are broughte, and they be raised vp  
again. Consider then in what sort  
there foules do liue in those places,  
where they liue, whose deade bodies  
liue also in this worlde by so many  
miracles: yf then you gather the life of  
the soule remayninge in the body, by  
the motion of the members: why do  
you not likewise by the deade bones  
which work miracles, inferre that the  
soule doth liue after the death of the  
body.

*Miracles  
wroughte  
by relics,*

*Peter.*

No solution as I thincke can ouer-  
throwe the force of this reason allea-  
ged: by which we are constrained  
through visible thinges, to beleue tho-  
se, which we see not and be inuisible.

OF THE DEPARTVRE OF  
*menes foules.*

CHAPTER VII.

*Gregory.*

**A** Little before you complained,  
for that you could not see the  
soule

soule of one when it departed out of  
 his bodye : but that was your fault,  
 who desired with corporall eies to  
 beholde an inuisible thinge, for many  
 of vs that by sincere faith and plenti-  
 full praier, haue had the eye of our sou-  
 le purified, haue often seene soules  
 going out of their bodies : and ther-  
 fore nowe I thincke it necessarye to  
 sett downe, both howe, and in what  
 sort, menes soules departing out of  
 their bodies haue bene seene: and also  
 what wonderfull thinges haue bene  
 reuealed vnto them, at the tyme of  
 their departure: that by this meanes,  
 examples may satisfye our wauering  
 and doubtfull mindes, which reason  
 can not so fullye perswade. Wherefore  
 to begin. I remember that in the se-  
 cond booke of this worcke, I tolde  
 you howe venerable *Bernet* ( as by  
 relation of his owne monkes I lear-  
 ned) beinge far distant from the city of  
*Capua*, behelde the soule of *Germanus*  
 ( Bishop of the same place ) at mid-  
 nighte to be carried to heauen in a  
 fiery globe : who seeinge the soule  
 as it was ascending vppe ; behelde  
 also

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also in the largenes of his owne soule,  
within the compasse of one sunne  
beame, the whole world as it were  
gathered together.

OF THE DEPARTVRE OF  
*the soule of Speciosus a monke.*

CHAPTER VIII.

**B**Y the relation also of the same  
nonkes his disciples, I vnderstoo-  
de howe two noble men that were  
brethren, and very well learned in hu-  
manity: the one called *Speciosus*, the  
other *Gregory*, entred into religion,  
there to liue vertuously vnder the di-  
rection of his rule: whom the venera-  
ble father placed in a Monastery of  
his, harde by the city of *Teracina*. The-  
se men whiles they remained in the  
worlde, were verie riche, but for the  
redemption of their owne soules, they  
had giuene all to the poore, and ledd  
their life in the same Monasterye.  
One of these twaine, to witt *Speciosus*  
being sent vpon busines of the Mona-  
sterye to the citye of *Capua*: his natu-  
rall brother *Gregory* in the meane ty-  
me sitting at table at dinner amongst  
the

*Volunta-  
rye po-  
uersye.*

the other monkes, rapt in spirit, behelde his brothers soule though so far distant, departing out of his bodye: which forthwith he tolde vnto the other monkes, and straighte after in all hast tooke his iorneye to *Capua*, wher he founde his brother newlye buried: and there vnderstoode how he died at that very houre, in which he sawe his soule going out of his bodye.

OF THE SOVLE OF A  
certaine Anchoret.

CHAPTER X.

**A** Certaine religious man, and one of great credit, (at such tyme as I liued in the Monastery) tolde me that certaine sailing from *Sicilye* to *Rome*, as they were in the middelt of the sea, behelde the soule of a certaine seruant of God caried to heauen, who had bene an Anchoret in the Iland of *Samnium*. *Anchor-*  
Landing afterward in the same place, *ses.*  
and making enquiry of that thinge, they vnderstoode that holy man to haue departed this life vpon that very day, in which they saw his soule ascending to heauen.

OF



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OF THE DEPARTVRE OF  
*Abbot Hopes soule.*

CHAPTER X.

**VV**Hiles I liued as yet in my  
Monasterye, I vnderstode  
by the relation of a verye reuerent  
man, a certaine thinge which I will  
now tell you. A venerable father the-  
re was, called *Hope*, who had built an  
Abbey in a place called *Cample*, distant  
almost six miles from the old citye of  
*Nursia*. This man, almightye and mer-  
ciful God by temporall affliction,  
preserued from euerlasting miserye:  
and gaue him great grace and quiet of  
mynde: for how deerely he loued him,  
yea at that very tyme when he sent  
him affliction, was afterwarde made  
apparant to the worlde, when he  
vouchsafed perfectly to restore him  
to his former health. This man ther-  
fore was for the space of fourty yeres,  
punnished with such a continuall blind-  
denes of his eies, that he coulde not  
so much as beholde any lighte at all.  
But because none in aduersitye can  
without the helpe of Goddes grace  
stande: and vnlesse the same merciful  
father, who sendeth punishment, gi-

ueth also patience: straighte-waies his chastising of our synnes, doth by impatience more increafe them: and so it pitifully falleth out, that our synne is by that very thinge made greater, by which an end of all synne mighte very well haue bene expected. God therfor seeing our infirmitye, together with affliction, by his swete prouidence keepeth and preserueth vs: and is in his correction which he sendeth his chosen children in this worlde, so iust with mercy, that they maye become such, to whom afterwarde he may iustly shewe mercie: and therefore though he did laye his crosse of blindenes vpon this venerable man, yet did he not leaue him destitute of inwarde lighte: for as his bodye was weried with paine, so by the prouidence of Gods holy spirit, his soule was refreshed with heauenly comfort.

At length when he had continewed fourty years in this kinde of blindenes, our good Lorde restored him, to his former sighte, giuinge him also to vnderstande, that he was shortly to leaue this worlde: and therefore admonished him to preache the worde of lyfe

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of lyfe vnto all such Abbeies, as were  
about him: and that for as much as him  
selfe had receiued the light of his body,  
he wold goe and open vnto them the  
spirituall lighte of the soule: who  
forthwith obeying Gods commande-  
ment, yisited the foresaide Albeies, and  
preached vnto them such preceptes of  
goode life, as him selfe before had in  
conuersation practised. Returning  
after fiftene daies to his owne Abbeye,  
he called his monkes together, and in  
theire presence receiued the Sacra-  
ment of the body and bloude of our  
Lorde, and straichte-waies began to-  
gether with them the mysticall hym-  
nes of the Psalmes: afterwarde falling  
with attention to his praiers, whiles  
they continued on theire singing he  
gaue vp the ghost: at which very tyme  
all the monkes sawe a doue commin-  
ge out of his mouth, which in theire  
sighte flying forth throughe the topp  
of the oratory being then opened, as-  
cended vp into heauen. And surely it is  
to be thoughte, that his soule by diuine  
prouidence, did in that manner appea-  
re in the likenes of a doue, that almight-  
ty God mighte thereby shewe, with  
what

S. GREGORIE. BOOKE III. 379  
what a true and simple heart that holy man had alwaies serued him.

OF THE DEPARTVRE OF  
*a Priestes soule, called Vrsinus.*

CHAPTER XI.

**N** Either must I forget that, which the reuerent Abbot *Steuens*, (who not long since died in this city, and whom you knewe very well) tolde me to haue happened in the same Province of *Nursia*: For he saide that a Priest dwelled in that countrey, who in the feare of God, gouerned the Church committed to his charge: and althoughe after he had taken orders he did still loue his old wife as his sister, yet did he auoide her as his enemy: and neuer wolde he permit her to come neare him vpon any occasion: *Priestes after holy orders, bounde to abstayne from the carnal company of theire former wines.* abstayning wholly from all intercourse of familiarity. For this is a thinge proper to holy men, often tymes to deprive them selues of those thinges which be lawfull, to the end they may remaine the more free from such as be vnlawfull: and therefore this man not to fal into any synne, vtterly refused al  
necessary

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necessary and requisit seruice at her  
handes.

When this reuerent man, had long  
liued in this worlde, the fourtith  
yeare after he was made Priest, by a  
great and vehement agewe was  
broughte to the last cast: his olde wife  
beholding him so far spent, and to ly  
as thoughe he had bene deade, putt  
her heade neare vnto him, to see whe-  
ther he did breath or no: which he  
perceiuing, hauing yet a little life lefte,  
enforced him selfe to speake as well as  
he coulde, and in great seruor of spirit,  
brake out into these wordes. Gett the  
awaye woman: a little fire is yet lefte,  
away with the strawe: after she was  
gone, his strength some-what in-  
creasing, he began with great ioy to  
cry out: welcome my Lordes, wel-  
come my Lordes: why haue you  
vouchsafed to visit me your vnwor-  
thy seruant? I come, I come: I thancke  
you, I thancke you: and when he did  
often repeate these and the like wor-  
des, his friendes that were present,  
asked him to whom he spake, to whom  
with a kinde of admiration he answe-  
red: what? do you not here beholde  
the

S. GREGORIE. BOOKE IIII. 381  
the holy Apostles? Do you not see the  
chiefe of them *S. Peter* and *S. Paul*?  
and so turning him selfe againe tow-  
ardes them, he saide. Beholde I co-  
me, beholde I come: and in speaking  
those wordes he gaue vp his happy  
ghost. And that he did indeede verily  
beholde the holy Apostles, he testified  
by that his departure with them. And  
thus it doth often fall out by the  
sweete prouidence of God, that goode  
men at their death do beholde his  
Saintes going before them, and lea-  
ding as it were the waye, to the end  
they sholde not be affraide at the  
panges thereof: and that whiles their  
soules do see the Saintes in heauen,  
they maye be discharged from the pri-  
son of this bodye, without all feare and  
griefe.

O F



382 THE DIALOGVES OF  
OF THE SOVLE OF PROBVS  
*Bisshop of the city of Reati.*

CHAPTER XII.

**C**Oncerning which thing I must also tel you that, which the seruāt of God *Probus*, (who now in this city liueth in an Abbey) gaue me to vnderstande of an vnclē of his, called also *Probus*, who was Bisshop of the citie of *Reati*. For he saide, that being grievously sick, & in great extremity of death, his father whose name was *Maximus*, caused many Phisitions to be sent for, to see, whether by their skill he could any waies be holpen: who all vpon the feeling of his pulie, gaue sentence of speedy death. When dinner tyme was come, and the day somewhat far spent, the venerable Bisshop more carefull of their health, then of his owne, desired them that they would goe vp with his old father into the higher part of his pallace: and after their great paynes, to refresh them selues with a poore dinner. Wherevpon all went vp, and none remayned with him, but a little yonge boy, who as

*Probus*

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*Probus* saith, is yet liuing. The little boye standing by his beddes side, suddainly sawe certaine men comming into the man of God, apparrelled in white stoales, whose faces were far more bewtifull and brighte, then the whitenes of their garments: whereat being amazed and affraide, he began to crye out, and aske who they were: at which noise the Bishop also loking vp, behelde them comming in and knewe them, and therevpon comforted the little boye, bidding him not to crye, or be affraide, saying, that they were the holy martirs *S. Iuuenall* and *S. Eleutherius* that came to visit him: but he not acquainted with any such strange visions, ran out at the doores as fast as he coulde, carying newes hereof both to his father & the phisitions: who going downe in all hast, found the Bishop departed: for those Sainctes whose sighte the childe coulde not endure, had carried his soule away in their company.

OF

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OF THE DEATH OF A  
Nunne called Galla.

CHAPTER XIII.

**N**either will I conceale that, which I receiued by the relation of those that are graue, and of goode credit. In the tyme of the Gothes, an honorable yonge maide called *Galla*, daughter to *Simmachus* the Consull, was bestowed in marriag: whose husbande before the yere came about departed this life: and thoughe both plenty of wealth, and her yonge yeres were great allurements to a seconde marriag, yet she made choise rather to be married spiritually to God, in which after mourninge euerlasting ioy doth followe: then to become againe subiect to carnall matrimonye: which alwaies begineth with ioye, and in conclusion endeth with sorrowe. But because she had a passing highe colour, the Phisitions tolde her, that vnlesse she did marrye againe, that she wolde throughe abundance of heate contrary to nature, haue a bearde like vnto men; which afterwarde fell so  
out

*Nunnes  
maye not  
marrye.*

out indede : but the holy woman little regarded outward deformitye, which inwardly in her soule was inamored with the bewtye of the heauenly spouse : and feared not, yf that in her became foule, which she knewe that her caelestial spouse did nothing loue. Wherefore straight vpon the death of her husbnde, casting of her secular habit and attire, she rendred her selfe for the seruice of God to that Nunne-ry, which is by the church of the blessed Apostle *S. Peter* : where she liued for the space of many yeares in praier and simplicitye of harte, and bestowed almes plentifullye vpon needy and poore people.

*Nunnes  
weare no  
secular  
habits*

At lengthe, when almighty God determined to bestowe vpon her an euerlasting rewarde, he sent her a canker in one of her brestes. Two candles she had viually in the nighte tyme burninge before her bed: for louing lighte, she did not only hate spirituall darckenes but also corporall. One nighte lying sore afflicted with this her infirmitye, she sawe *S. Peter* standing before her bed, betwixt the two candlestickes, and being nothing

R affraide

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affraide but glad: loue giuing her courage, thus she pake vnto him. How is it my Lorde: what? are my sinnes forgiven me? to whom (as he hath a most gracious countenance) he bowed downe a little his heade, and saide. Thy sinnes are forgiven the, come and followe me: but because there was an other Nunne in the Monasterye which *Galla* loued more then the rest, she straight-waies beseeched him, that sister *Benedicta* might goe with her: to whom he answered, that she could not then come, but an other sholde: and as for her (quoth he) whom you now request, thirtye daies hence shall she follow you: and when he had thus saide, he vanished out of her sighte. After whose departure, the straighte-ways called for the mother of the Conuent, and tolde her what she had sene and hearde: and the thirde daye following, both she and the other before mentioned, departed this life: and she also whose company *Galla* desired, the thirtieth daye after d d follow them. The memory of which thinge continueth still fresh in that Monasterye, so that the Nunnes which novve liue there,

there, (receiuing it by tradition from  
theire predeceffors) can tell euerye lit-  
tle pointe thereof, as though they  
had bene present at that tyme when  
the miracle happened.

OF THE DEPARTVRE OF A  
*poore man, sicke of the palsey, called*  
*Seruulus.*

## CHAPTER XIII.

**H**ERE also we haue to knowe, that  
often tymes at the death of  
Gods seruantes, heauenly musicke is  
hearde, to the end that whiles they gi-  
ue willing eare to that melodye, the  
soule may haue no leysure to feelee,  
when it departeth from the bodye.  
For I remember that in my Home-*Homelia*  
lies vpon the Gospell, I tolde howe in <sup>15.</sup>  
that porche which is in the waye to  
*S. Clements* Church, there laye a cer-  
taine man called *Seruulus*, whom I  
doubt not but you also do remember:  
who as he was poore in welth, so ri-  
che in merites. This man had longe *Merito.*  
tyme bene afflicted with sickenes: for  
from the first tyme that I knew him,  
to the very last houre of his life, neuer



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can I remember but that he was sicke  
of the palsey, and that so pitifully, that  
he could not stande, nor sitt vp in his  
bedd: neither was he euer able to putt  
his hande vnto his mouth, or to tur-  
ne from one side to the other. His mo-  
ther and brethren did serue and atten-  
de him, and what he gott in almes, that  
by their handes he bestowed vpon  
other poore people. Reade he coulde  
not, yet did he buye the holy scriptu-  
res, which verie carefullye he caused  
such religious men as he entertained,  
to read vnto him: by meanes whereof  
according to his capacitie, though he as I  
saide he knewe not a letter of the  
booke yet did he fullye learne the  
holy scripture. Very carefull he  
was in his sicknes alwaies to giue God  
thanckes, and day and night to prai-  
se his holy name.

When the tyme was come, in which  
God determined to rewarde this his  
great patience: the paine of his bodye  
strooke inwardlye to his harte, which  
he feeling, and knowing that his last  
houre was not far of, called for all such  
strangers as lodged in his house, desi-  
ring them to sing hymnes with him,  
for

for his last far well and departure out of this life: and as he was him selfe singing with them, all on a suddaine he cried out a loude, and bad them be silent sayinge: do ye not heare the grear and wonderfull musicke which is in heauen? and so whiles he lay giuing of care within him selfe to that diuine harmonye, his holy soule departed this mortall life: at which tyme all that were there ptesent, felt a most pleasaunt and fragrant smell whereby they perceiued howe true it was that *Serullus* saide. A monke of myne, who yet liueth was then present, and with many teares vseth to tel vs, that the sweetnesses of that smell neuer went awaye, but that they felt it continually vntill the tyme of his buriall.

OF THE DEPARTVRE OF  
a Nunne called Romula.

CHAPTER XV.

**I**N the same Homilyes I remember likewise howe I tolde a certayne thinge, which *Speciosus* my fellowe Priest doth also verify to be most true. At such tyme as I entred into religion, there dwelt in this

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city neare to the church of our blessed  
Lady, a certaine old woman called.  
*Redempta*, liuinge in the habit of a Nun-  
ne, a disciple of that *Hirundina*, which  
was famous for vertue, and lead an ere-  
miticall life (as they saye) in the mouu-  
taines, by the city of *Prenceste*. This fore-  
saide *Redempta* had two icollers which  
ware the same habit that she did: the  
one called *Romula*; and the name of the  
other vvhich yet liuerh I can nottel,  
thoughe by sighte I knowe her very  
vell. These three together in one lit-  
tle house liued a poore life, yet riche  
for pietye and vertue: and of these  
twayne *Romula* far excelled the other  
in merit of life: for she vvas a vvo-  
man of maruailous patience, passing  
obedient, a great obseruer of silence,  
and one that vvith greate zeale be-  
stovved her tyme in continuall prayer.

But because it often falleth out, that  
they vvhom the vvorld thincke to be  
perfect, haue yet in the eies of almighty  
God some imperfection (as many  
tymes vnskillfull men do commende  
seales of armes, as excellently vell  
engrauen, vvich yet the cunninge  
vvorckeman doth better consider, and  
labor

*Habit of  
Nunne.*

*Eremites,  
and ere-  
mitical  
life.*

laboureth to make more perfect) this forefaide *Romula* fell into fuch a pitifull paliye, that ſhe was faine to keepe her beed: where ſhe laye, depriued almoſt of all the uſe of her members: which great croſſe notwithstanding, drew her not to any impatience, but rather the ſicknes of her bodye, was the health of her ſoule, and the cauſe of her greater increaſe in vertue: for the leſſe ſhe could doe in other thinges, the more ſhe did in praier and deuotion. Vpon a certaine nighte ſhe called for *Redempta* (who as I ſayde brought them both vp as her daughters) ſaying. Come mother, come mother: who ſtraighte-waies with her other diſciple roſe vp, and (as my ſelfe and many more haue heard it from their owne mouthes) when they were about midnichte by her beddes ſide, ſuddainlye there came a lighte from heauen, which filled all that cell: and ſuch a brightenes there appeared, that it put them both into a vvonderfull feare, and as them ſelues did after vvarde report, all their bodye became colde, in ſuch ſorte, that there they ſtoode amazed: for they heard a noiſe

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as it were of many that came in, and  
the cell dore shaken and thrust open,  
as though there had bene a greate  
presse of people: and as they saide, they  
heard a greate company come in, yet  
they saw no body, and that by reason  
of great feare, and much lighte: for  
both feare did make them to hold their  
eyes downe-warde, and the bright-  
nes of such plentye of lighte did so  
dazell them, that they could not be-  
holde any thinge.

Straighte after that lighte, followed  
a wonderfull pleasaunt smell, which  
did greatly comfort their fearefull  
heartes. *Romula* perceiving that they  
could not endure that abundance of  
lighte, with sweete wordes comforted  
*Redempta*, that stood trembling by her  
beds side, saying: Be not affearde mo-  
ther; for I shall not dy at this tyme: and  
when she had often repeated those  
wordes, by little and little the lighte  
vanished awaye, but yet the sweete  
smell remayned still, and so continued  
both the next and the thirde day after.  
Vpon the fourth night, againe she cal-  
led for that her mother, and when she  
was come, she desired to receiue the  
Sacra-

Sacrament, and so she did: and beholde before *Redempta* or her other disciple departed from her beddes side, suddainlye they hearde two quires singing before the dore without: and as they saide, they perceiued by their voices that the one was of men, that began the psalmes, and the other of women that answered: and whiles these heauenly funerals were in celebratinge before the cell dore, that holy soule departed this life, and was caried in that manner vp into heauen: and the higher those two quires did ascende, the lesse did they heare that celestially musick, vntill at length they heard no more: and beside that sweet and odoriferous smell which before they felt vanished quite awaye.

OF THE DEPARTVRE OF  
*the holy Virgin Tarsilla.*

CHAPTER XVI.

**S**ometyme also for the comfort of the soule that departeth, there appeareth vnto it, the author him selfe of life, and rewarder of all vertue: for proffe whereof I will



here report that, which I remember also to haue spoken of in myne Homelies, concerninge myne aunt *Tarfilla*: who in the company of two others of her sisters, had for continuance in praier, grauitye of life, singularity in abstinence, arriued to the topp of perfection. To this woman, *Felix* my great grand-father sometyme Bishop of this sea of *Rome*, appeared in vision, and shewed her the habitation of euerlasting lighte, speaking thus: Come with me, and I will entertaine you in this dwelling place of lighte. Shortly after, taken with an agew she was broughte to the last cast: and as when noble men and wemen ly a dyinge, manye do visit them for the comfort of their friendes: so diuers both men and wemen, at the tyme of her departure were come, which stood round about her bedde: at what tyme she suddainlye casting her eies vpwarde, behelde our Sauour comminge: wherevpon looking earnestly vpon him, she cried out to them that were present. Away, awaye: my Sauour *Iesus* is come, and so fixinge her eies vpon him, whom she behelde, her holy soule departed  
this

this life : and such a wonderfull fragrant smell ensued, that the sweetnes thereof gaue euident testimony, that the author of all sweetnes was there preient. Afterwarde, when her deade bodye according to the manner, was made ready to be washed, they founde that vvith long custome of praier, the skin of her armes and knees, vv as like a camels become harde : and so her deade bodye gaue sufficient testimo- ny, vvhat her liuing spirit had conti- nually practised.

OF THE DEPARTVRE OF  
*a yonge maide called Musa.*

CHAPTER XVII.

**N**either must that be forgotten, vv which the seruant of God befo- re mentioned, called *Probus*, vsed to tell of a little sister vv which he had called *Musa* : for he saide that one nighte our blessed Lady appeared vnto her in vi- sion, she wing her sundrye yonge mai- des of her owne yeares cloathed all in vv white, vv hole company she much de- siring, but yet not presuminge to go amongst them, the Blessed Virgin

asked her, whether she had any minde to remaine with them, and to liue in her seruice : to whom she answered that willingly she wolde . Then our blessed Ladye gaue her in charge, not to behaue her selfe lightly, nor to liue any more like a girle , to abstaine also from laughinge and pastime , telling her that after thirty daies she sholde amongst those virgins which she then sawe , be admitted to her seruice .

After this vision the yonge maide forsooke all her former behavior: and with greate grauitye, reformed the leuitie of her childish yeares : which thinge her parentes perceiuing, and demanding from whence that change proceded, she tolde them what the blessed mother of God had giuen her in commandement , and vpon what daye she was to go vnto her seruice. Fiue and twenty daies after she fell sicke of an agewe: and vpon the thirtieth daye, when the houre of her departure was come, she behelde our blessed Lady, accompanied vvith those Virgins vvich before in vision she sawe to come vnto her , and being called

called to come avvaye, she ansvvered  
 vvith her eies modestlye cast dovvn-  
 vvarde, and very distinctlye spake in  
 this manner: Beholde blessed Lady I  
 come, beholde blessed Lady I come: in  
 speaking of vvch vvordes she gaue  
 vp the ghost, and her soule departed  
 her virgins bodye, to dvvell for euer  
 vvith the holy virgins in heauen.

*Peter.*

Seing mankinde is subiect to many  
 and innumerable vices, I thincke that  
 the greatest parte of heauen is reple-  
 nished vvith little children and in-  
 fantes.

**H**OVV CERTAINE YONGE CHIL-  
*dren are hindred from heauen by their pa-  
 rentes wicked education: as is shewed by  
 the example of a blasphemous  
 yonge boye.*

#### CHAPTER XVIII.

**A**Lthoughe we oughte not to  
 doubt but beleewe that all infan-  
 tes which be baptized, and dye in  
 their infancye goe to heauen: yet  
 no pointe of our beleefe it is, that  
 all little ones vvch can speake,  
 do

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do come vnto that holy place: because  
some litle children, are kept from hea-  
uen by their parentes, which bring  
them vp wickedly, and in lewde life.  
For a certaine man in this city well  
knowne to all, some three yeres since  
had a childe as I thinck fīue yeres olde,  
which vpon too much carnal affection  
he brought vp very carelessly: in such  
sort that the little one (a lamentable  
case to speake of) so sone as any  
thing went contrary to his minde,  
straigh-te-waies vsed to blasphem the  
name of God.

This childe in that great mortali-  
ty which happened three yeres since  
fell sicke, and came to the pointe of  
death: and his father holding him at  
that tyme in his armes, the childe (as  
they saye, which were then present)  
behelde with trembling eies, certaine  
wicked spirites comminge towards  
him: at which sight he began to crye  
out in this manner. Kepe them away,  
father, kepe them away: and crying so  
out, he turned awaye his face, & wol-  
de haue hidd him selfe in his fathers  
bosome: who demaunding why he  
was so affraide, and what he sawe. O  
father

father (quoth he) there be black a mores come to carry me awaye: after which wordes straighthe-waies he blasphemed God, and so gaue vp the ghost. For to the end, God mighte make it knowen to the worlde, for what synne he was deliuered to such terrible executioners, he permitted him at his very death to iterat that synne, for which his father whiles he liued wolde not correct him: so that he which throughe Gods patience had longe liued a blasphemer, did at length by his iust iudgement, blaspheminge ende his life, that the father mighte both knowe his owne synne, and also how by neglectinge the soule of his little sonne, he nourished and brought vp not a little synner for hell fire. But nowe to surceale from further speeche of this sadd and melancholy matter: let vs prolecutate as we haue begunne our former ioyfull narration.

OF THE DEPARTVRE OF  
*the man of God called Steuene.*

CHAPTER XIX.

**B**Y the relation of the same *Probus*, and other religious men, I came to  
the



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the knowledge of such thinges, as in  
my Homelies I told to myne auditors,  
concerning the venerable father *Ste-*  
*uen*. For he was a man as *Probus* and ma-  
ny more affirme, who had no welth  
in this worlde, nor cared for any, lo-  
uing only pouerty for Gods sake: in  
aduersity alwaies did he kepe patience:  
secular mens companye did he auoid:  
and his desire was, alwaies to praye  
and serue God: of whom I will here  
report one excellent vertuous act,  
that by one, many other which he li-  
kewise did, each man may ponder  
with him selfe. This man therefore ha-  
uing vpon a tyme caried his corne  
which he reaped with his owne han-  
des, into the barne, being the only sub-  
stance vpon which he and his disci-  
ples were to liue al the yeare: a certai-  
ne wicked wretch pricked forward  
by the deuill, sett it all on fire: which  
an other percciuing, ran in all hast and  
tolde it to the seruaunt of God: and  
after he had done his message, he added  
these wordes saying. Alas and woe fa-  
ther *Steuens*, what in yll chaunce hath  
befallen you. to whom straight-waies  
with a pleasaunt countenance and  
quiet

quiet minde he answered, nay what an yll chaunce and misery is befallen him that hath done this: for to me what hath happened? By which wordes of his it appeareth, to what great perfection he was arrived, that tooke to quietlye the losse of all his worldly wealth, and was more sorye for the others synne, then grieved for his owne losse: and more thoughte vwhat his neighbour had inwardly lost in his soule, then vwhat him-selfe had outvvardly lost in his substance. When this man lay a dying, manye came to visit him, and to commend their soules to his, that vvas now leauing this vvorlde: and standing about his bedd, some of them behelde Angels comming in, but yet vvere not able to tell it vnto others then present: others there were, that sawe nothing, but yet such a great feare fell vpon them all, that none coulde indure to remayne in that place, when his soule departed the bodye: and therefore all of them terrified and wholly possessed with feare fled away: by which they perceiued of what power he was, that receiued his soule going out of this

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the knowledge of such thinges, as in  
my Homelies I told to myne auditors,  
concerning the venerable father *Ste-*  
*uen*. For he was a man as *Probus* and ma-  
ny more affirme, who had no welth  
in this worlde, nor cared for any, lo-  
uing only pouerty for Gods sake: in  
aduersity alwaies did he kepe patience:  
secular mens companye did he auoid:  
and his desire was, alwaies to praye  
and serue God: of whom I will here  
report one excellent vertuous act,  
that by one, many other which he li-  
kewise did, each man may ponder  
with him selfe. This man therfore ha-  
uing vpon a tyme caried his corne  
which he reaped with his owne han-  
des, into the barne, being the only sub-  
stance vpon which he and his disci-  
ples were to liue al the ycare: a certai-  
ne wicked wretch pricked forward  
by the deuill, sett it all on fire: which  
an other percciuing, ran in all hast and  
tolde it to the seruaunt of God: and  
after he had done his message, he added  
these wordes saying. Alas and woe fa-  
ther *Steuens*, what in yll chaunce hath  
befallen you. to whom straight-waies  
with a pleasaunt countenance and  
quiet

quiet minde he answered, nay what  
an yll chaunce and misery is befallen  
him that hath done this: for to me  
what hath happened? By which wor-  
des of his it appeareth, to what great  
perfection he was arrived, that tooke  
to quietlye the losse of all his worldly  
wealth, and was more sorye for the  
others synne, then grieved for his ow-  
ne losse: and more thoughte vwhat his  
neighbour had inwardly lost in his sou-  
le, then vwhat him-selfe had outvar-  
dly lost in his substance. When this  
man lay a dying, manye came to visit  
him, and to commend theire soules to  
his, that vvas novve leauing this  
vvorlde: and standing about his bedd,  
some of them behelde Angels com-  
ming in, but yet vvhere not able to tell  
it vnto others then present: others  
there were, that sawe nothing, but yet  
such a great feare fell vpon them all,  
that none coulde indure to remayne in  
that place, when his soule departed  
the bodye: and therefore all of them  
terrified and wholly possessed with  
feare fled awaye: by which they per-  
ceiued of what power he was, that  
receiued his soule going out of  
this

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this worlde : feing at that tyme no  
mortall creature coulde endure to be  
there present.

HOVV SOMETIME THE MERIT  
*of the soule is not so trulye declared at  
the tyme of the departure , as  
afterwarde .*

### CHAPTER XX.

*Merit.*

**B**Vt here we haue to vnderstande,  
that sometime the merit of the  
soule, is not so truly knowne at the ty-  
me of the departure, as it is afterward:  
and therfore diuers holy martirs haue  
suffred many great tormentes at the  
handes of infidels: who afterwarde at  
theire deade bones, were famous for si-  
gnes and miracles as before hath bene  
noted .

*Miracles  
wrought  
by the re-  
lickes of  
martirs.*

OF THE TWO MONKES  
*of Abbot Valentinus.*

### CHAPTER XXI.

**F**Or the vertuous man *Valentinus*,  
who afterward as you knowe was  
in this citye Abbot of my Monasterye,  
hauing had before in the prouince of  
*Valeria*

*Valeria* the gouernment of an other Abbey : into which as he tolde me the cruell *Lombardes* entred in, and hunge vp two of his monkes vpon a tree, who in that manner ended their life. When euening was come, both their soules began in that place to singe so plainly and distinctly, that they also who had killed them, hearing that kinde of musick, became wonderfully affraide. All the prisoners likewise that were there present heard it, and afterwarde witnessed the same: which strange melodye, Gods prouidence wolde haue knowne, to the ende that mortall men liuinge yet vpon earthe mighte thereby learne, how that yf they serue him truly in this worlde, that they shall after death verily liue with him in the worlde to come.

OF THE DEPARTVRE OF  
*Abbot Suranus.*

CHAPTER XXII.

AT such tyme as I yet liued in the Monasterye, I vnderstode by the relation of certaine religious men, that in the tyme of the *Lombardes*, in this  
verye



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very Prouince called *Sura* and not far  
of, there was an holy Abbot called *Su-*  
*ranus*, who bestowed vpon certaine  
prisoners which had elcaped the  
handes, all such thinges as he had in his  
Monasterie: and when he had giuen  
avvaye in almes all his ovvne appar-  
rell, and vvhatsoever he coule finde  
either in the monkes celles, or in the  
yardes, and nothing vvvas lefte: sud-  
dainlye the *Lombardes* came thither,  
tooke him prisoner, and demanded  
vvhere his golde vvvas: and vvhen he  
tolde them, that he had nothing, they  
carried him to an hill hard by, vvhere  
there vvvas a mightye great vvode in  
vvhich a certaine prisoner that ran  
avvay from them had hidd him selfe in  
an hollovve tree. There one of the  
*Lombardes* dravvinge out his svvorde  
slewve the foresaide venerable Abbot,  
vvhose bodye as it fell to the ground,  
suddainly al the hill together with the  
woode did shake, as though the earth  
by that tremblinge had laide, that it  
coule not beare the waighte of his  
holines and vertue.

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OF THE DEPARTVRE OF  
a Deacon, belonging to the church of  
the *Marfori*.

CHAPTER XXIII.

**A**N other Deacon also there was  
in the Prouince of the *Marfori*, a  
man of holy life, whom the *Lombardes*  
had taken, and one with his sworde  
had cutt of his heade. But as his body  
fell to the ground, he that slewe him  
was possessed by a deuill, and so he fell  
downe at the holy mans recte, shewing  
thereby that he was deliuered to the  
enemy of God, because he had so  
cruellye slaine the friende of God.

*Peter.*

What is the reason I beseeche you,  
that almighty God suffereth them to  
be put to death: whom afterwarde he  
doth make knowne to the worlde,  
that they were holy men, and his dere  
seruauntes.

OF THE DEATH OF THE  
*man of God, that was sent to Bethel.*

## CHAPTER XXIIII.

*Gregory.*

**S**Einge we finde it written, that what death so euer the iust man dieth, that his iustice shall not be taken from him : what hurt commeth to Gods elect seruantes, (walking no question the way to euerlasting life) yf for a little while, they haue some pitifull end: and perhappes it procedeth from some small synne of theires, which by such kinde of death Gods pleasure is that it sholde be purged. And hereof it commeth, that reprobates receiue superioritye and power ouer others, who at their death, be so much the more punnished, for that they vsed their cruell authoritye against Gods seruantes: as the forelaide wicked and wretched man, whom God suffered not to triumphe ouer that venerable Deacon, though he permitted him to kill his bodye: which thinge to be true we learne also out of holy scriptures. For that man of God which was sent  
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against *Samaria* , because contrarye to 3.*Reg.* 13:

Gods commandement he did eate in in his iorny, was slayne by a lion : and yet in the same place we reade, that the lion stoode by the mans asse , and did not touche his dead bodye . By which we perceiue, that his synne of disobedience, was by that his death pardoned : because the same lion that feared not to kill him , presumed not yet to touch his dead carcasse : for licence he had for the one , but no leaue was graunted for the other, because he that was culpable in his life, hauing his synne of disobedience now punnished, was iust by his death: and therefore the lion that before slewe the body of a synner, preserued afterward the corps of a iust man.

*Peter .*

Your discourse pleaseth me very well: yet willing I am to knowe, whether before the resurrection, the soules of iust men do enter into the kingdome of heauen:

VV H E-

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WHETHER THE SOULES OF  
iust men be receiued into heauen, before  
the general resurrection of our  
bodies.

CHAPTER XXV.

Gregory.

*All iust  
men go  
not  
straighthe  
to heauen*

*Luc. 17.*

*Philip. 1.*

**T**HIS thinge speaking generallye  
of all iust men, can neither be af-  
firmed nor denied: for the soules of  
some iust men, remayninge as yet in  
certaine mansions, be differred from  
heauen: by which staye of theirs,  
what els do we learne, but that they  
lacked some-what of perfect iustice.  
And yet is it more clere then daye that  
the soules of them that be perfect, do  
straighthe after death possesse the ioyes  
of heauen: the truthe whereof Christ  
him selfe assureth vs when he saith  
*Wheresoeuer the body shal be, thither will the  
eagles be gathered together: for where our  
Sauiour is present in bodye, thither  
without all question doe the soules of  
iust men assemble them selues: and so  
Paul saith: I desire to be dissolued and to be  
with Christ. He therefore that doubteth  
not Christ to be in heauen, how can*

he doubt that S. Paules soule is in the same place: which Apostle speaketh also of the dissolution of his body, and his dwelling in heauen in these wordes. *Ve knowe that if our terestrial house of 2 Corint. this habitation be dissolved, that we haue a buildinge of God; an house not made with bandes, but euerlasting in heauen.*

Peter.

If iust mens soules be already in heauē; what then shall they receiue for a rewarde of their vertuous and iust life at the daye of iudgement?

Gregory.

Whereas nowe their soules be only in heauen, at the daye of iudgement, this further increase of ioye shall they haue, that their bodies also, shall be partakers of eternall blisse, and they shall in their fleshe receiue ioye: in which for Christes sake, they suffred griefe and tormentes. In respect of this there double glōrye, the scripture saith. *In their land, they shal possesse double Esay. 61. thinges; and it is written of the soules of the iust, that before the daye of resurrection. To euery one of them white stoales Apocalip.*

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were<sup>60</sup>



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*were giuen :* and it was saide to them:  
*that they should rest yet a little tyme, vntill the*  
*number of their fellow-seruantes and brethren*  
*were complete.* They therfore that now  
receiue but one itoale, in the daye of  
iudgement shall euery one haue two:  
because nowe they reioyce only for  
the felicitye of their soules, but then  
shall they enioye the endlesse glorie of  
bodie and soule together.

*Peter.*

I graunt it to be as you saye : but  
what I beseech you, is the reason that  
oftentimes those which by a dyinge,  
do prophecye and tell of many thinges  
to come.

BY VVHAT MEANES IT FALLETH  
out, that those which by a dyinge, do prophe-  
cye of thinges to come: and of the death of  
a certaine aduocat : of that also which was  
reuealed to the monkes Gerontius and Mel-  
litus : of the death of a boye called Armen-  
tarius, and of the diuersitye of tongues.

## CHAPTER XXVI.

*Gregory.*

Sometyme the soule it selfe by rea-  
son of the spirituall nature which  
it hath,

it hath, doth foresee some thing which will so fall out: and sometye soules before their departure, come to the knowledge of future thinges by reuelation: sometye also when they are straight-waies to leaue the body, by heavenly inspiration they penetrate with their spirituall eies, the secrets of heauen. For that the soule by reason of the spirituall nature which it hath, doth knowe thinges to come, certaine it is, by that which happened to a certaine aduocate in this cite, who died two daies agoe of a paine in his side. For a little before his death, he called for his boye, to giue him his apparrel, that he mighte rise vp and walke: who supposinge him not to knowe what he saide refused to do what he willed him. Wherevpon he rose vp, put on his clothes, and saide that he wolde go to the church of *S. Sixtus*, which is in the waye called *Appia*: and when not longe after, his sicknes increasing he departed this life, determined it was, that his bodie sholde be buried in the church of *S. Ianuarius* the martir, which standeth vpon the way called *Trenestina*. But because they which had

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the care of his buriall thoughte it too  
far of, suddainlye they resolued vpon a  
newe course: and so going forth with  
his corps by the waye called *Appia*, not  
knowinge what he had saide, they bu-  
ried him in that church, which before  
he mentioned: and seing<sup>e</sup> it is well  
knowne, that he was a man giuen to  
the worlde, and one that soughte after  
earthly gaine, how coulde he know  
that which fell out, but that the force  
and spirituall nature of his soule, did  
foresee what shoulde become of his  
bodye?

That those also which lye a dyinge,  
do oftentimes by diuine reuelation  
foretell what shall happen afterwarde,  
we may learne by such thinges as ha-  
ue fallen out amongst vs in diuers  
Abbeyes. For ten yeares since, there  
was a monke in my Monasterye, cal-  
led *Gerontius*, who lying sore sicke,  
sawe by vision in the nighte tyme,  
certaine white men bewtifully ap-  
parelled to descende from aboue into  
the Monasterye, and standing by his  
beddeside, one of them saide. The  
cause

cause of our comminge hither is, to choole out certaine of *Gregories* monkes to sende them abroade vnto the warres : and forthwith he commanded an other to write in a bill the names of *Marcellus*, *Valentinian*, *Agnellus*, and diuers others, whose names I haue nowe forgotten : that being done he saide further. Putt downe also the name of him that nowe beholdeth vs . By which vision he being assured of that which would come to passe, the next morning he tolde the monkes, who they were that should shortly dy out of the Monasterye, adding also that him selfe was to followe them. The next day the foresaide monkes fell more dangerously sicke, and so died all in that verye order, which they were named in the bill. Last of all him selfe also departed this life, who had foretold the departure of thee other monkes before him.

Likewise in that mortalitye which three years since lamentablye afflicted this towne, there was in the

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Monasterye of the citie of *Portua*, a  
yonge monke called *Mellitus*, a man of  
wonderfull simplicitie and humilitie,  
whose last daye being come, he tell  
desperatlye sicke of the common di-  
seale: which when venerable *Felix*  
Bishop of the same place vnderstoode,  
(by whose relation my selfe haue lear-  
ned this storye) verie carefull he was  
to visit him, and with sweete wordes  
to comfort him against death: adding  
not-withstandinge, that by Gods gra-  
ce he mighte liue longe in this worlde.  
To whom the sicke man answered,  
that his tyme was at hande, saying  
that there came vnto him a yonge man  
with letters, willing him to open and  
reade them: which when he had done,  
he saide that he founde both his owne  
name, and all the rest of them which  
the Easter before had bene baptized by  
that Bishop, written in letters of gol-  
de: and first of all he saide that he founde  
his owne name, and afterwarde  
the rest of them that were christned at  
that tyme: by which he made no doubt  
but that both him selfe and the rest,  
shoulde shortly depart this life, and so  
it fell out, for he died that very daye:  
and

and after him followed all those which had before bene baptised, so that within the space of a few daies, no one of them was left aliue. Of whom no question can be made, but that the reason why the foresaide seruant of God saw them written in gold was, because their names were written in heauen in the euerlasting sight of God.

And as these men by diuine reuelation, knewe and foretolde such thinges as were to come: so sometymes souies before their departure, not in a dreame but waking, may haue some taste of heauenly mysteries. For you were well acquainted with *Ammenius* a monke of my Monasterye, who whiles he liued in a secular vvede and vvas married to the daughter of *Valerianus* a layyer in this citye, continuallye and vwith all diligence he folloved his busines: by reason vwhereof, he knevve vwhatsoever vvas done in his father in lawes house: This man tolde me, how in that great mortalitye vvhich happened in this citye, in the tyme of that noble man *Narsus*, there vvas a boye in the house of the foresaide *Valerianus*, called *Armentarius*, vvhich vvas verie simple

Secular  
wedde.



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and passing humble: when therefore  
that mortall disease entred that law-  
yers house, the foresaide boy fell sicke  
thereof, and was brought to the poin-  
te of death: who suddainly falling into  
a traunce, and afterward comming to  
him selfe againe, caused his master to  
be sent for, to whom he told that he  
had bene in heauen, and did knowe  
who they were that should dy out of  
his house. Such and such (quoth he)  
shall dye, but as for your selfe feare no-  
thinge, for at this tyme dy you shall  
not. And that you may be assured that  
I haue verily bene in heauen, beholde  
I haue there receiued the gift to spea-  
ke with all tongues: you knowe well  
ynoughe that ignorant I am of the  
greke tongue, and yet will I speake  
greeke, that you may see whether it be  
true that I saye or no. Then his master  
spake greke, and he so answered him in  
that tongue, that all which were pre-  
sent did much maruaile. In the same  
house there was a *Vulgar*, seruant to  
the foresaide *Narsus*, who in all hast  
being brought to the sicke person  
spake vnto him in the *Vulgarian* ton-  
gue: and the boye that was borne and  
broughte

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broughte vp in Italye, answered him  
 so in that barbarous language, as thou-  
 ghe he had bene borne and bredd in  
 that countrie. All that hearde him  
 thus talking wondred much, and by  
 experience of two tongues which  
 they knewe very well that before he  
 knewe not, they made no doubt of the  
 rest, though he they could make no trial  
 thereof. After this he liued t̄v̄o daies,  
 and vpon the thirde by v̄what secret  
 iudgement of God none can tell, he  
 tare and rent v̄with his teth his ov̄vne  
 handes and armes, and so departed this  
 life. When he was deade, all those  
 whom before he mentioned did quic-  
 klye follow after: and besides them,  
 none in that house died at that  
 tyme.

*Peter.*

A ver̄y terrible thinge it is, that  
 he which merited so great a grace,  
 should be punnished with so pitifull a  
 death.

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*Gregory.*

Gregory.

Who is able to enter into the secret iudgements of God? Wherefore those things which in diuine examination we can not comprehend, we ought rather to feare, then curiouslye to discusse.

OF THE DEATH OF THE  
*Earle Theophanius.*

CHAPTER XXVII.

**A**ND to prosecute what we haue already begun, concerning the propheticall knowledge of those that dye, I will nowe tell you that which when I was in the citye of *Centumcellis* I vnderstoode by the relatiō of many, touching *Theophanius* Earle of that place. For he was a man of great mercye and compassion, and one that did many goode worckes, but especiallye he was giuen to goode house-keeping and hospitalitye. True it is that following the affaires of his Earldom, he spent much tyme about earthly and worldlye busines, but that rather of necessitye and duty, then according to his owne

owne minde and desire, as his vertuous ende afterwarde declared. For when the tyme of his death was come, there arose a great tempest, which was likelye to hinder the funeralles: wherat his wife pitifullie weeping asked him in this manner: what shall I do? or how shall we carye you to be buried seeing the tempest is so terrible, that none can stir out of doores? To whom he answered thus: weepe not good wife, for so sone as I am deade you shall haue faire wether: and when he had so saide, he gaue vp the ghost: and straighte-waies the aier became clere, and the tempest ceased: after this miracle one or tvyo more folloved. For vvhetheras his handes and feete, vvith the goute before svvorne and festered; and by reason of much corrupt matter, did saour and smell: yet vvhen he vvvas dead, and his body after the manner came to be vvashed, they founde his handes and feete so sounde and whole, as though they had neuer bene troubled vvith any such sores at all. Fovver daies after his burial, his vvife vvvas desirous to haue the marble stone that lay vpon him changed:

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which being done, such a fragrant and  
pleasant smell came from his bodye, as  
thoughe in steade of wormes, spices  
had sprunge out of that corrupt car-  
casse: of which strange thinge when  
I did in my Homelies make publicke  
mention, and certaine incredulous  
persons doubted thereof: vpon a daye  
as I was sitting in the companye of  
diuers noble men, those very vwork-  
men which had changed the tombe  
stone, came vnto me about busines of  
theire owne: whom in the presence of  
the clergie, nobilitie, and common  
people I examined, touching that mi-  
racle: and they all affirmed it to be  
most true, sayinge that they were in a  
strange manner replenished with that  
swete smell: and they added also cer-  
taine other thinges concerninge his  
sepulchre, that made the miracle grea-  
ter, which not to be ouer longe I  
meane to passe ouer with silence.

*Peter.*

I perceiue nowe that my former  
question is sufficientely satisfied: yet  
an other remaineth which troubleth  
my

my minde, and that is, seinge you affirmed before, that holy mens soules which departe this life be nowe in heauen: it followeth consequentlye, that the soules of the wicked be also in hell: and yet ignorant I am whether it be so or no, for mans ymagination can not conceiue, howe the soules of synners can be tormented before the daye of iudgement.

THAT AS VVE BELEVE THE SOU-  
les of iust and perfect men to be in heauen: so  
we ought also to beleue, that the soules of  
the wicked, after their departure  
from the body be in hell.

CHAPTER XXVIII.

Gregory.

**Y**F by the testimonye of holy scri-  
pture, you beleue that the soules  
of holy and perfect men be in heauen:  
by the same reason ought you also to  
beleue, that the soules of the wic-  
ked be in hell: for as iust men do re-  
ioice and be glad at the retribution  
of eternal iustice, so necessary it is  
that the wicked at the same iustice  
sholde



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sholde be grieved, and tormented: for  
as heavenly felicitye doth glad the  
elect, so vve oughte to belecue that  
from the daye of their departure, fire  
doth afflict and burne the reprobate.

*Peter.*

With vvhat reason can vve beleue,  
that corporall fire can holde and tor-  
ment an incorporall thinge.

THE REASON VVHY VVE  
*ought to beleue, that corporall fire can holde  
and torment the spirites that be  
without bodies.*

#### CHAPTER XXIX.

*Gregory.*

**Y**F a spirit vvithout a body, can be  
holden and kept in the bodye of a  
liuing man: vvhy like vvise after death  
maye not an incorporall spirit, be hol-  
den and kept in corporall fire?

*Peter.*

The reason vvhy an incorporall spi-  
rit in euerye liuing man is kept in the  
bodye, is, because it doth quicken and  
giue life to the bodye.

*Gregory.*

Gregory.

Yf an incorporall spirit *Peter* may be kept in that, to vvhich it giueth life : vvhy also for punnishment may it not be kept there, where it continually dieth? And we saye that a spirit is holden by fire, to the end that in the torment thereof, it maye both by seeing and feeling be punnished: for the soule by seeing of the fire is afflicted, & burned it is, in that it seeth it selfe to be burned: and so it falleth out, that a corporall thinge may burne that which hath no bodye, whiles that an inuisible burninge and sorrowe is drawne from visible fire, and the incorporall soule by meanes of corporall fire maye be tormented with a spirituall and incorporall flame: although out of the Gospell we also learne that the soule is not only tormented by seeing the fire, but also by the feeling thereof : for the riche glutton as our Sauour saith was buried in hell . And he giueth vs to vnderstande , that his soule was kept in fire, in that he telleth vs how he did beseech *Abraham* , speaking to him in this manner . Send *Lazarus* *Luc. 16.*  
that

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that he may dipp the topp of his finger into  
the water, and may refrethe my tongue: be  
cause I am tormented in this flame. Seing  
then, truth it selfe assureth vs, that the  
sinfull rich man was condemned into  
fire, what wise man can deny that  
the soules of the reprobate be detained  
in fire.

Peter.

Both reason and testimonye of  
scripture draweth my minde to be-  
leue what your saye: but yet when I  
thinke not of them, it returneth againe  
to his former opinion: for I nei-  
ther see nor can perceiue, how a  
corporall thinge can holde and tor-  
ment that, which is incorporall and  
without bodye.

Gregory.

Tell me I praye you, whether  
do you thincke that those Angels  
which fell from heauen, haue bodies  
or no?

Peter.

What man that hath his wittes,  
will say that they haue any bodies.

Gre-

*Gregory.*

And whether do you thincke that  
the fire of hel is corporal or spirituall.

*Peter.*

I make no doubt but that it is corporal, scinge most certaine it is, that bodies be burned therewith.

*Gregory.*

And as certaine it is, that at the daye of iudgement, our Sauour shall saye to the reprobate: *Go into euerlasting fire, which is prepared for the deuill and his angels.* *Math. 25.* Yf then the deuill and his angels, thought without bodies shall be tormented with corporall fire, what maruail is it, that the soules after their departure, and before they be vnited againe to their bodies, may in like manner suffer corporal tormentes?

*Peter.*

The reason you giue is very plaine, and therfor now there is not any further doubt touching this question, that doth trouble my minde.

Q E

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OF THE DEATH OF KINGE  
*Theodoricus who was an Arrian  
heretike.*

CHAPTER .XXX.

*Gregory.*

**S**Eing with such difficulty you are  
broughte to beleue : I thincke it  
worth my labour, to let you vnderstand  
such thinges concerning this very  
pointe, as I haue receaued from them  
that be of goode credit. *Iulian* who died  
almost seuen yeres since, & had a wor-  
shipfull office in this church of *Rome*,  
in which nowe by Gods prouidence I  
serue, vsed often to visit me (liuing as  
yet in my Monastery) and to talke  
with me of spirituall thinges for the  
goode of both out soules. This man  
vpon a daye tolde me this storye. In  
the tyme of kinge *Theodoricus* (quoth  
he) my wiues father being then in *Si-  
cilye* was to returne into *Italy*. The  
shipp in which he came, arriued at the  
Ilande of *Liparis*: where he vnderstood  
that there dwelt a certaine solitary  
man of great vertue, whom he  
thoughte goode, whiles the mariners  
were

*Solitary  
men and  
Anchore-  
ses.*

were occupied about mendinge of  
 their shipp and tacklinge to visite, to  
 talke with him, and to commend him  
 selfe to his praier: and so he did in the  
 company of others. When they were  
 come to the man of God, amongst  
 other talke which they had, he asked  
 them this question. Do you (quoth he)  
 heare that kinge *Theodoricus* is deade? to  
 whom they quickly answered: God  
 forbidd, we leste him alieue at our de-  
 parture from *Rome*: and before this pre-  
 sent we neuer hearde of any such  
 thinge. Then the seruauant of God told  
 them, that certainly he was deade: for  
 yesterdaye (quoth he) at nine of the  
 clocke he was without shoes and  
 girdle, and his handes fast bounde;  
 brought betwixt *Iohne* the Pope, and  
*Symmachus* the Senator: and throw-  
 ne into \**Vulcanes* gulph, which is  
 not far from this place. When they  
 hearde this newes, carefullie they  
 vvrot downe the tyme, and at their  
 returne into *Italy*, they vnderstood that  
 kinge *Theodoricus* died vpon that verye-  
 daye, in vvhich his unhappy passage  
 out of this worlde & punnishment,  
 was reuealed to the seruauant of God.

And

\* A rup-  
 ture of  
 the earth,  
 that ca-  
 steth  
 forth fire.



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And for as much as he had by miserable  
inprisonment bene the death of  
Pope *Iohne*, and also killed *Symmachus*:  
iustlye did he appeare to be throwne  
of them into fire, whom before in this  
life he had vniustly condemned.

OF THE DEATH OF  
*Reparatus*.

CHAPTER XXXI.

**A**T the same tyme, when I first  
desired to leade a solitary life: a  
certaine old man called *Dousdedit*, pas-  
sing well beloued of the whole citye,  
and one also that was my friende and  
familiar acquaintance, tolde me that  
in the tyme of the Gothes, a certaine  
worshipfull man called *Reparatus* came  
to dye: who lying a longe while  
with his countenance changed, and  
his body stiffe: many thoughte in ve-  
rye deede that he had bene deade: and  
when diuers of his friendes and fami-  
lye wept for his departure, all on a sud-  
daine he came to him selfe, to the  
great admiration of his mourning  
house

house-holde. Being returned thus to life, he bad them in all hast to send a boye to the church of *S. Laurence* in *Damaso* ( so called of him that built it) and quickely to bringe worde what was become of *Tiburtius* the Priest. This *Tiburtius* as the speeche went, was much giuen to a dissolute and wanton life: and *Florentius* who at that tyme was a Priest in the same church, remembreth full well his conuersation and manner of life. When the messenger was gone, *Reparatus* that was returned to life, tolde them that in the place where he was, he sawe a great woode-pile made readye, and *Tiburtius* broughte forthe and laide vpon it, and there to haue bene burnt with fire. Then an other fire (quoth he) was prepared, which was so highe, that it reached from earth to heauen, but althoughe they demanded for whom it was, yet did he not tell them: for when he had spoken these wordes straight-waies he died: and the boy vvhich vvas sent to see vvhath vvas became of *Tiburtius*, returned vwith newes, that he found him a little before

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before his comming departed this life.  
By vvvhich vve may learne, that feing  
this *Reparatus* vvas caried to the places  
of tormentes to see them, returned af-  
tervvvarde to life to tell vvhat he had  
there behelde, and straighte after left  
this vvorld: that he savve not all these  
thinges for him selfe, but for vs that  
yet liue, and haue tyme graunted to  
amende our vvicked liues. And the  
reason vvhy *Reparatus* savve that great  
vvooode-pile burning, vvas not that  
vve sholde thincke that the fire of hell  
is nourished with any woode: but be-  
cause he vvas to make relation of the-  
se thinges to them, that remayned still  
in this vvorld, he savve that fire pre-  
pared for the vvicked, to be made of  
the same matter of vvvhich our fire is,  
to the ende, that by those thinges  
vvvhich vve knowve, and be acquainted  
vvith: vve should learne to be affraide  
of those, vvvhich yet vve haue not sene  
nor haue any experience.

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OF THE DEATH, OF A COVRTIER; whose graue burned with fire.

CHAPTER XXXII.

**M***Aximianus* Bishop of *Siracufis*, a man of holy life, who for a long tyme in this citye had the gouernment of my Monasterye, often tolde me a terrible storye, which fell out in the Prouince of *Valeria*. A certaine courtier vpon Easter euen was Godfather to a yonge maide, who after the fast was ended returned home to his house: where drinckinge more wine then ynoughe, he desired that his God-daughter might tarry with him: whom that nighte which is horrible to speake of, he did vtterlye vndoe. In the morning vpp he rose, and with guilty conscience, thought goode to go vnto the bathe, as thoughe the water of that place coulde haue washed awaye the filthines of his synne, yet he went and washed him selfe. Then he began to doubt whether it vvere best to goe vnto the church or no: fearing on the one side vwhat men wolde say, yf he vvent not vpon that so great a festiuall

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festiual day: and on the other yf he  
did go, he trembled to thincke of  
Gods iudgement. In conclusion shame  
of the worlde ouercame him, and  
therfore to the churche he went:  
where yet he remained with great  
feare and horror, loking euery instant  
that he should haue bene deliuered to  
the deuile, and tormented before all  
the people. At that solemne masse  
though he did wonderfully shake for  
feare, yet he scaped free from all pu-  
nishment: and so he departed very  
ioyfully from churche: and the next  
day after, came thither without any  
feare at all: and so merilie and securely  
he continewd for six daies together,  
thincking with him self, that either  
God saue not that his abominable  
sinne, or els that mercifully he had  
pardoned the same. Vpon the seuenth  
daye, by suddaine death he was taken  
out of this vvorlde. And being buried,  
for a longe time after in the sighte of  
the whole tovvne a flame of fire came  
out of his graue, vvhich burnt his  
bones so longe, vntill it consumed the  
very graue it selfe, in such sorte that  
the earth vvhich was raised vp with  
a little

*Solemne  
masse.*

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a little bancke, appeared lower then the rest of the ground. By which fact almightye God declared, vvhhat his soule suffred in the other vvorlde, vvwhose dead body flaminge fire consumed in this. To vs also he hath leste a fearefull example, that vve may there-by learne, vvhat the liuing and sensible soule suffreth for synne committed, vvhen as the sensible bones by such a punnishment of fire vvere burnt to nothinge.

*Peter.*

Desirous I am to knowve vvwhether in heauen the goode knowve the goode, and the vvicked in hell knowve one an other.

THAT IN HEAVEN THE GOODE  
*knowe the goode: and in hel the wicked  
haue knowledg of the wicked.*

CHAPTER XXXIII.

*Gregory.*

**T**He truthe of this question vve finde most clerelye resolved in those vvordes of our Sauour before alleaged: in vvwhich vvhen it is saide

**T** that.



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Luc. 16.

that, There was a certaine rich man, and he was clad with purple and silke, and he fared euery day magnificallye: and there was a certaine begger called Lazarus, that lay at his gate ful of sores, desiring to be filled of the crumes that fel from the rich mans table, and none did giue him, but the dogges also came and licked his sores: Straighte-vvaies it is there also saide, that Lazarus died, and was carried of the Angels into Abrahames bosome: and the rich man also died, and was buried in hell: who listng vp his eies being in tormentes, sawe Abraham a far of, and Lazarus in his bosome, and he cried saying: father Abraham haue mercye on me, and send Lazarus that he may dippe the tippe of his finger into water, for to coole my tongue, because I am tormented in this flame. To vvhom Abraham answered. Somie, remeber that thoue diddest receiue goode thinges in thy life tyme, and Lazarus likewise euil. By vvhich wordes, the rich man hauing no hoope of saluation for him selfe, beginneth to make sute for his friendes saying: Father I beseeche thee that thou woldest send him vnto my fathers house, for I haue fise brethren, for to testify vnto them, least they also come into this place of tormentes. In which wordes we see plainlye, that the good do knowe the goode,

goode, and the badd haue knowledge of the badd. For yf *Abraham* had not knowne *Lazarus*, neuer wolde he haue spoken to the riche man being in tormentes, and made mention of his affliction and misery past, sayinge: *that he had receiued euil thinges in his life*. And yf the badd, did not know the badde: neuer wolde the rich man in tormentes haue remembred his brethren that were absent: for shall we thincke that he knewe not them, that were present with him, who was so carefull to praye for them that were absent?

By which we learne also the answer to an other question, which you demanded not: and that is, that the goode do knowe the badde, and the badde the goode. For *Abraham* knewe the rich man, to whom he saide. *Thow hast receiued goode thinges in thy life*: and *Lazarus* Godselect seruant, vvas also knowne to the rich reprobate, vvhom by name he desired, that he mighte be sent vnto him saying: *Send Lazarus, that he may dippe the tippe of his finger into water, and coole my tongue*: by vvhich mutuall knowledg on both sides, the rewarde likewise to both partes encrea-

436 THE DIALOGUES OF  
feth, for the goode do more reioice,  
when they beholde them also in felicitye,  
whom before they loued: and the  
wicked seeing them, whom in this  
worlde not respecting God they did  
loue, to be now punnished in their  
cōpanye, tormented they are, not only  
with their owne paines but also with  
the paines of their frendes. Beside all  
this, a more wonderful grace is bestowed  
vpon the saintes in heauē: for they  
knowe not only them, with whom  
they were acquainted in this worlde,  
but also those, whom before they neuer  
sawe, and conuerse with them in  
such familiar sort as thoughe in tymes  
past they had sene and knowne one  
another: and therefore when they shall  
see the auncient fathers in that place  
of perpetual blisse, they shall then knowe  
them by sighte, whom alwaies they  
knewe in their liues and conuersation.  
For seing they doe in that place  
with vnspeakeable brightenes (common  
to all) beholde God, what is there  
that they knowe not, that knowe  
him who knoweth all thinges?

OF

OF A CERTAINE RELIGIOUS  
man that at his death, sawe the  
Prophetes.

CHAPTER XXXIIII.

**F**OR a certaine religious man of my  
Monasterye, that liued a vertuous  
life, dying some fower yeres since,  
sawe at the very tyme of his departu-  
re (as other religious men do report,  
that were present) the Prophet *Ionas*,  
*Ezechiell*, and *Daniell*, and by there na-  
mes called them his Lordes, saying,  
that they were come vnto him: and as  
he was bowing his heade downe-  
warde to them for reuerence, he gaue  
vp the ghost: whereby we perceiue  
what perfect knowledge, shall be  
in that immortall life, vwhen as this  
man beinge yet in corrupt ble fleshe,  
knewe the Prophetes whom he neuer  
sawe.

HOVV SOMETIME SOVLES READY  
*to depart this worlde, that know not one an  
 other, know yet what tormentes for their  
 sinnes, or like rewarde for their goode de-  
 des, they shall receiue . And of the death of  
 Iohne, Vrius, Eumorphius , and  
 Steuen .*

## CHAPTER XXXV.

**A**Nd sometye it falleth out,  
 that the soule before it depar-  
 teth, knoweth them with whom by  
 reason of equaltye of synnes or re-  
 wardes, it shall in the next worlde re-  
 mayne in one place. For old *Eleutherius*  
 a man of holy life , of whom in the  
 former booke I spake muche saith, that  
 he had a naturall brother of his, called  
*Iohne*, who liued together with him in  
 his Monasterye , who fourtene daies  
 before hande tolde the monkes when  
 he was to dye : and three daies before  
 he departed this life , he fell into an  
 agewe, & when his time was come, he  
 receiued the mysterye of our Lordes  
 body and bloude : and calling for the  
 monkes about him , he willed them to  
 singe in his presence, prescribing them  
 a cer-

a certaine antheme concerning him  
 selfe, sayinge. *Open vnto me the gates of iu- Psal. 17.*  
*stice and being gone into them, I will confesse v. 19.*  
*vnto our Lorde: this is the gate of our Lorde,*  
*iuste men shall enter in by it:* and whiles  
 the monkes about him were singinge  
 this antheme, suddainlye with a loude  
 and longe voice he cried out, sayinge:  
 Come away *Vrsus*: straighte after  
 which wordes his soule departed this  
 mortall life. The monkes maruailed,  
 because theye knewe not the meaning  
 of that, which at his death he so cried  
 for: and therfore after his departure, all  
 the Monastery was in sorrow and af-  
 fliction. Fower daies after, necessary  
 busines they had, to send some of thei-  
 re brethren to an other Monastery far  
 distant: to which place when they ca-  
 me, they founde all the monkes in  
 great heauines, and demanding the rea-  
 son, they tolde them, that they did la-  
 ment the desolation of their house:  
 for fower daies since (quoth they) one  
 of our monkes died whose life kept vs  
 all in this place: and when they inqui-  
 red his name, they vnderstoode that it  
 was *Vrsus*: asking also at what houre he  
 left this worlde, they found that it



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was as that very instant, when he was  
called by *Iohne* who died with them.  
Out of which we may learne that  
the merites of either were alike : and  
that in the next worlde they liued fa-  
miliarly together in one mansion,  
who at one tyme like fellowes depar-  
ted this life.

Here also will I tell you what I  
hearde from the mouthes of my  
neighbours, at such tyme as I was yet  
a lay man , and dwelled in my fathers  
house , which descended to me by in-  
heritance. A certain widow there was  
not far from me called *Galla* , which  
had a younge man to her sonne, who-  
se name was *Eumorphius* : not far from  
whom dwelt one *Steuen* called also  
*Optio*. This *Eumorphius* lying sicke at the  
pointe of death , called for his man,  
commanding him in all hast to goe  
vnto *Steuen Optio* , and to desire him  
without all delaye to come vnto him,  
because there was a ship ready , to  
carry them both into *Sicily*. But be-  
cause his man refused to goe, supposing  
that through extremitie of sicknes  
he knewe not what he spake , his ma-  
ster

fter very earnestlye vrged him forwardelayinge: Goethy may and tell him what I saye, for I am not mad, as thow thinkest. Here-vpon away he went towards *Steuē*, but as he was in the midst of his iorneye, he met one that asked him whether he was goinge, and when he tolde him, that he was by his master sent to *Steuē Optio*: You lose your labour (quoth the other) for I come nowe from thence: and he died this verye houre. Backe againe vpon this newes he returned to his master *Eumorphius*: but before he coulde get home, he founde him deade. And so by conferring theire meeting together, and the length of the waye, apparaunt it was that both of them, at one and the selfe same instant departed this mortall life.

*Peter.*

Very terrible it is that you saye: but what I praye yow is the reason, that he sawe a shipp at his departure: or

T 5

why

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why did he saye, that he was to goe in-  
to *Sicily*?

Gregory.

The soule needeth not any thing to  
cary it: yet no wonder it is, yf that ap-  
peared to the soule being yet in the  
body, which by meanes of the bodye  
it had oftentimes before sene: to the  
end that we should thereby vnderstan-  
ne whether his soule mighte spiritual-  
ly be carried. And in that he saide he  
was to goe into *Sicily*, what els can be  
ment thereby but that there be  
in the Ilandes of that countrie mo-  
re then in any place els, certayne ga-  
ping gulphes of tormentes, castinge  
out fire continually. And as they say  
that knowe them, dailey do they wax  
greater, and enlarge them selues: so  
that the worlde drawinge to an ende,  
and so consequently more comming  
thither to be burnt in those flaminge  
dungeons, so much the more do those  
places of tormentes open and become  
wider. Which strange thing almighty  
God, for the terror and amendement  
of the lining wolde haue extant in  
this world, that infidels which belceue  
not

not the vnspeakable paines of hell, may with their eies see the places of tormentes, which they list not to credit when it is told them. And that both the elect and reprobate, whole life and conuersation hath bene alike, shal after death be carried to like places, the laying of our Sauour doth teach vs, though we had no examples to proue the same: for of the elect him selve saith in the Gospell. *In the house of my father, there be many mansions.* For yf there were not inequalitye of rewardes in the euerlasting felicitye of heauen, then were there not many mansions, but rather one: wherefore there be many mansions, in which diuers orders and degrees of Gods sainctes be distinguished, who in common do all reioice of the society and fellowship of their merites, and yet all they that labored, receiue one penny, though they remaine in distinct mansions: because the felicitye and ioye which there they possesse is one, and the rewarde which by diuers and vnequall good worckes they receiue, is not one but diuers: which to be true our Sauour assureth vs, when talkinge of his comminge to

*Ioan. 14.  
Inequality of rewardes in heauen.*

*Math. 13.* iudgement he saith. Then I wil say to the reapers: Gather vp the cockle and binde it into bundels to burne. For the Angels which be the reapers, do then binde vp in bundles the cockle to burne, when like with like are putt together in tormentes: as the proude to burne in hell with the proude, carnall with the carnall, couetous with the couetous, deceitfull with the deceitfull, inuious with the inuious, and infidels with infidels: when therefore those that were like in sinfull life, be condemned to like tormentes, then be they as it were cockle bounde together in bundels to be burnte.

*Peter.*

You haue giuen a sufficient reason for satisfaction to my demande: yet I beseech you to informe me further, what the cause is, that some be called out of this vvoride as it vvere throughe error: vvho after vvharde returne againe to life, saying that they hearde, hovv they vv ere not the men vv which vv ere sent for out of this life.

OF THOSE SOVLES VVHICH  
 seme as it were throughe error to be taken  
 out of theire bodies: and of the deathe and  
 reuiuinge of a monke called Peter: of the  
 death likewise and raising vp againe of one  
 Steuen: and of the strange vision of a cer-  
 taine soldiari.

## CHAPTER XXXVI.

Gregory.

**V**Vhen this happeneth Peter,  
 it is not, yf it be vvell confi-  
 dered, any error, but an admonition.  
 For God of his great and bountifull  
 mercy so disposeth, that some after  
 theire death do straighte-vvaies re-  
 turne againe to life, that hauing scene  
 the tormentes of hell, vvwhich before  
 vvhen they hearde they vvoulde not  
 beleene, they may novv at least tréble  
 at, after they haue vvith theire eyes be-  
 held them. For a certaine *Sclauonian*,  
 vvho vvvas a monke, and liued vvith  
 me here in this city in my Monasterye,  
 vsed to tell me, that at such tyme as  
 he dyvelt in the vvildernes, that he  
 knevve one Peter a monke borne  
 in *Spaine*, vvho liued vvith him in the  
 vast desert, called *Enasa*: vvwhich Peter *Eremites*.  
 (as



(as he saide ) tolde him how before he came to dwell in that place , by a certaine sicknes he died, and was straightwaies restored to life againe, affirming that he had sene the tormentes and innumerable places of hell , and diuers who were mighty men in this worlde, hanging in those flames: and that as him selfe was caried to be throwne also into the same fire , suddainly an Angel in a bewtiful attire appeared, who wolde not suffre him to be cast into those tormentes: but spake vnto him in this manner . Go thy way backe againe, and hereafter carefully looke vnto thy selfe , how thou ledest thy life : after which wordes his body by little and little became warme, and him selfe waking out of the slepe of euerlasting death , reported all such thinges as happened about him : after which tyme he bounde him selfe to such fasting and watchinge, that though he had saide nothing, yet his very life and conuersation did speake what tormentes he had sene and was affraide of: and so Gods mercifull prouidence wroughte in his temporall death that he died not euerlastinglye.

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life :  
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true .

But because mans harte is passing obdurat and harde, hereof it commeth that though others haue the like vision, and see the same paines, yet do they not alwaies reape the like profit. For the honorable man *Steuens*, whom you knevve very vvell, tolde me of him selfe, that at such tyme as he vvvas vpon busines resident in the city of *Constantinople*, that he fell sicke and died: and vvhen they sought for a surgeon to bovvell him, and to embalme his bodye and coulde not get any, he laye vnburied all the nighte follovvng: in vvch space his soule vvvas carried to the dungeon of hell, vvhere he sawe many things, vvch before when he heard he little beleueed. But vvhen he vvvas broughte before the iudge that satt there, he vvoulde not admitt him to his preience sayinge: I commanded not this man to be broughte, but *Steuens* the smith: vpon which wordes he was straighte-way restored to life, and *Steuens* the smith that dwelled harde by, at that very houre departed this life: whose death did shoue that the wordes which he heard were most true. But though the foresaide *Steuens*  
 escaped

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escaped death in this manner at that  
tyme, yet three yeares since in that  
mortalitie vvhich lamentably vvaisted  
this citye, (and in vvhich as you  
knovve, men vvvith therre corporall  
eies did behold arrowves that came  
from heauen, vvhich did strike diuers)  
the same man ended his daies: at  
vvhich tyme a certaine soldiar being  
also broughte to the pointe of death,  
his soule vvas in such sort caried out of  
his bodve that he lay voide of all sence  
and feelinge, but comminge quickly  
againe to him selfe he tolde them that  
vv ere present, vvh at strange thinges  
he had sene. For he saide (as many re-  
port that knowe it very well) that he  
sawe a bridge, vnder which a blacke  
and smoakye riuer did runne, that had  
a filthy and intollerable smell: but  
vpon the further side thereof there  
were pleasant grene medowes full of  
swete flowers, in which also there we-  
re diuers companies of men apparrel-  
led in white: and such a delicate fauour  
there was, that the fragrant odour the-  
reof did giue wonderfull content to  
all them that dwelt and walked in  
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S. GREGORIE. BOOKE III. 449.  
that place. Diuers particular mansions  
also there were, all shining with  
brightnes and lighte, and especiall ye  
one magnificall and sumptuous hou-  
se which was a buildinge, the brick  
whereof seemed to be of golde,  
but whose it was that he knewe  
not.

There were also vpon the bancke  
of the foresaide riuer certaine houses,  
but some of them the stinking vapour  
which rose from the riuer did touche,  
and some other it touched not at all.  
Nowe those that desired to passe ouer  
the foresaide bridge, were subiect to  
this manner of triall: yf any that was  
wicked attempted to go ouer, downe  
he fell into that darcke and stincking  
riuer: but those that were iust and not  
hindred by synne, securely and easily  
passed ouer to those pleasant and deli-  
cate places. There he saide also that he  
sawe *Peter*, who was stewarde of  
the Popes familye, and died some  
fower years since, thrust into a most  
filthy place, where he was bounde and  
kept downe, with a great waighte of  
yron: and inquiring why he vvas so  
vsed,

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vsed, he receiued that answer, which  
all we, that knewe his life can affirme  
to be most true: for it was told him,  
that he suffred that paine, because  
when him selfe was vpon any occa-  
sion to punnishe other, that he did it  
more vpon cruelty, then to shewe his  
obedience: of which his mercilesse dis-  
position, none that knewe him can be  
ignorant. There also he saide that he  
sawe a Priest whom he knewe: who  
comming to the foresaide bridge, pas-  
sed ouer with as great security, as he  
liued in this worlde sincerelye.

Likewise vpon the same bridge he  
faye, that he did see this *Steuens*, whom  
before we spake of, who being about  
to go ouer, his foote slipped, and halfe  
his bodye hanging beside the bridge,  
he was of certaine terrible men, that  
rose out of the riuer, drawne by the  
legges downewarde: and by certaine  
other white and bewtifull persons, he  
was by the armes pulled vpwarde:  
and whiles they stroue thus, the wic-  
ked spirites to drawe him downe-  
warde, and the goode to lifte him vp-  
warde: he that behelde all this strange  
sight returned to life, not knowing

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in conclusion what became of him. By which miraculous vision, we learne this thing concerninge the life of *Steuens*, to witt, that in him the synnes of the fleshe did striue with his workes of almes. For in that he was by the legges drawne downewarde, and by the armes plucked vpwarde, apparant it is, that both he loued to giue almes, and yet did not perfectly relist the synnes of the fleshe, which did pull him downewarde: but in that secret examination of the supreme iudge, which of them had the victorie, that neither we knowe, nor he that sawe it. Yet most certaine it is, that the same *Steuens* after that he had sene the places of hell as before was saide, and returned againe to his bodye, did neuer perfectly amend his former wicked life, seing many yeares after, he departed this worlde, leauing vs in doubt whether he were saued or damned. Wherebye we maye learne, that when any haue the tormentes of hell showne them, that to some it is for their commoditie, and to others for their testimonye: that the former may see those miseries to auoide them, and these other to be.



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to be so much the more punnished, in  
that they vvolde not take heede of  
those tormentes, vvhich they both  
knevve and vvith their eies behelde.

*Peter .*

What I beseeche you was ment by the  
building of that house in those places  
of delight, with bricke of golde. For it  
seemeth very ridiculous, that in the  
next life vve sholde haue nede of anye  
such kinde of mettall.

WHAT IS MENT BY THE  
*building of the house in those pleasant places. And of one Deusdedit, whose house  
was sene to be built vpon the  
Saterday .*

*Gregory .*

WHAT man of sence can  
thincke so? but by that  
which vvas shovven there, ( vvho so  
euer he vvas, for vvhom that house  
vvas built ) vve learne plainly vvhat  
vertuous vvorkes he did in this vvorlde:  
for he that by plenty of almes doth  
merit the revvarde of eternall lighte,  
certayne

certayne it is , that he doth builde his  
house vwith golde . For the same sol-  
diar vvho had this vision saide also,  
which I forgott before to tell you, that  
old men, and yonge, girles, and boies,  
did carry those bricke of golde , for  
the buildinge of that house: by vvich  
vve learne, that those to vvhom vve  
shewe compassion in this vvorlde , do  
laboure for vs in the next. There dvvelt  
also harde by vs a religious man called  
*Deusdedit*, vvho vvvas a shoemaker, con-  
cerninge vvhom , another saue by  
reuelation that he had in the next  
vvorlde an house a building: but the  
vvorckemen thereof laboured onlye  
vpon the saterday. Who after vvharde  
inquiring more diligently howe he  
liued, founde that vvhatsoeuer he got  
by his labour all the vveke, and vvvas  
not spent vpon necessary prouision of  
meate and apparrell, all that vpon the  
saterdaye he bestovved vpon the poo-  
re in almes at *S. Peters* church: and  
therfore see vvhat reason there vvvas,  
that his building vvvent forvvard vpon  
the Saterday.

*Peter.*

You haue giuen me verye goode satisfaction, touching this one point: yet desirous I am further to knowe, what the reason was, that some of those habitations were touched by the stinckinge vapour, & some were not: and what is ment by the bridge and riuer which he saue.

*Gregory.*

By the representation of these things *Peter*, are exprest the causes vvhich they do signify: For the bridge by vvhich he beheld Gods seruantes to passe vnto those pleasant places, doth teach vs, that the path is verye straighte vvhich leadeth to euerlasting life: and the stincking riuer vvhich he saue runninge beneath, signifieth that the filthy corruption of vice in this vvorld, doth daile runne to the dovvnefall of carnal pleasure. And that some of the habitations vv ere touched vvith the stincking vpour, and some vv ere not, vvhat is ment els, but that there be diuers vvhich do many goode vvorckes, yet in their soule they are touched

*Math.*  
*cap. 7.*

Is  
to pr

S. GREGORIE. BOOKE IIII. 455  
touched vwith the delighte of carnall  
sinnes: and therefore very great reason  
there is, that in the next vvorlde such  
should taste of a stinckinge vapour,  
vvhom filthye carnality did delighte  
in this: and therefore blessed *Iob*, percei-  
uing the pleasure of the fleshe to be  
stinckinge, pronounceth this sentence  
of the vvanton and carnall man. *His* *Iob. 24.*  
*swetenes be wormes.* But those that doe  
prelerue their hart free from all plea-  
sure of carnall thoughtes, haue not  
their houses touched vwith any such  
stincking vapour: & here vve haue also  
to nore, that he saue one and the same  
thing both to be a vapour and also to  
haue an yll sauour, because carnall de-  
lighte doth so obscure the soule vvhich  
it hath infected, that it can not see the  
brightenes of true lighte: for the mo-  
re pleasure it hath in the inferior  
parte, the more darknes it hath in  
the superior, vvhich doth hinder it  
from the contemplation of heavenly  
mysteries.

*Peter.*

Is there any text of holy scripture,  
to proue that carnall sinnes be pun-  
ished

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nished vvith stincking and bad fa-  
uours.

OF THE PVNNISHMENT  
of the men of Sodom.

Gregory.

*Genes. 19.* **T**Here is: for in *Genesis* vve reade  
that our Lorde rained fire and  
brimstone vpon the city of *Sodom*: that  
both fire mighte burne them, and the  
stenche of brimstone imother and kill  
them: for seing they burnt vvith the  
vnlawfull loue of corruptible fleshe,  
by Gods iust iudgement, they perished  
both by fire and an vnsauory smell: to  
the end they mighte knowve that they  
had by the pleasure of their stincking  
life, incurred the sorrovvves of eternall  
death.

Peter.

Concerning those things vvich  
before I doubted of, I finde my selfe  
nowv so fullye satisfied, that I haue not  
any further question to moue.

HOW

HOVV THE SOVLES OF SOM  
men, being yet in their bodies do see some  
spirituall punnishment: And of that  
which happened to the boye  
Theodorus.

CHAPTER XXXVII.

Gregory.

**V**VE haue also to knowe that  
sometye the soules whiles  
they are in their bodies, do beholde  
some spirituall punnishment: which  
yet happeneth to some for their ow-  
ne goode, and to others for the edifica-  
tion of them, that heare thereof. For  
there was one *Theodorus* (which storye  
I remember that in myne homiles to  
the people I haue also spoken of) who  
was a verye vnrulye ladde, and more  
vpon necessitye then of his owne  
good will, in the companye of his  
brother entred into my monasterye:  
and so little pleasure he toke in spiri-  
tuall talke, that it was death to him to  
heare any thinge tending to the goode  
of his owne soule, for he was so far  
from doing any goode worcke, that he  
could not endure to heare thereof: and

V he



458 THE DIALOGVES OF  
he wolde openly protest sometymes  
by swearing, sometymes in anger, and  
sometymes in scoffing sorte, that he  
neuer ment to take vpon him the ha-  
bit of a religious life. This vntoward  
boye, in the late mortalitye which  
consumed the greatest parte of this ci-  
tye, was gricuously strooken: whereof  
he lay sore sicke, and being at last come  
to the pointe of death, all the monkes  
repaired to his chamber, to praye for  
the happy departure of his soule,  
which seemed not to be far of: for the  
one halfe of his bodye was already  
deade, and only in his brest a little life  
remayned, and therfore the nerer they  
sawe him to his ende, the more fer-  
uentlye did they commend him to  
Gods mercye. Whiles they were thus  
busied, suddainlye he cried out to  
them, and with great clamor went  
about to interrupt their deuotions  
sayinge. Depart and away, for behol-  
de I am deliuered ouer to a dragon to  
be deuoured, and your presence doth  
let him, that he can not dispatch me.  
My heade he hath alreadye swallowed  
vp in his mouthe, and therfore go your  
waies, that my tormentes be not the  
longer,

*The ha-  
bit of re-  
ligious  
men.*

longer, and that he may effect that which he is about to do: for yf I be giuen him to deuoure, why do you keepe me here in longer paine. At these fearefull wordes the monkes saide vnto him, why do you speake thus good brother? blesse your selfe with the signe of the holy crosse: to whom he answered, willingly I woulde, but I can not, I am so loaden with this dragons scales. Vpon these wordes the monkes fell prostrat vpon the earth, and in great zeale with teares they prayed to God for his deliuerie out of the enemies handes, who mercifully hearde them, for vpon a suddaine the sicke person began to cry out, and saye: God be thancked, beholde the dragon that had me to deuoure, is fled awaye, and ouercome with your praier, here he could not tarry. Now I beseech you, make intercession for my synnes, for I am ready to turne vnto God, and wholly to renounce all kinde of secular life: and thus he that was halfe deade as before was saide, reserued now to a longer life, turned to God with his whole harte, and so after he had put on a newe minde, and was a longe tyme

*The signe  
of the ho-  
ly crosse  
used  
against  
the deuil.*

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punished with affliction: then his  
soule departed from the miseries of  
this mortall life.

OF THE DEATH OF CHRIS-  
torius: and of a certaine monke of  
Iconia.

CHAPTER XXXVIII.

**B**Vt *Crisorius* on the contrarye (as  
his kinsman *Probus* of whom I  
made mention before tolde me) was a  
substantiall man in this worlde, but as  
full of synne as of wealth: for he was  
passing proude, giuen to the pleasures  
of the fleithe, couetous, and wholly set  
vpon scraping of riches together. But  
when God determind to make an  
ende of so many synnes, he sent him  
a great sickenes: and when his last ty-  
me drewe nere, in that very houre in  
which his soule was to leaue the bo-  
dye, lying with his eies open, he sawe  
certaine cruell men and blacke spiri-  
tes stande before him, pressing vpon  
him to carrye him awaye to the pitt  
of hell: at which fearfull sighte he be-  
gan to tremble, to wax pale, to sweate,  
and

and with pitifull outcries to craue for  
 truce: and often with faltring tongue  
 to call for his sonne *Maximus* (whom  
 when I was a monke, I knewe also to  
 professe the same kinde of life) saying,  
 Comeaway *Maximus*, with all speede:  
 Neuer in my life did I any harme to  
 thee, receiue me nowe in thy faith. his  
 sonne greatly moued at these outcries,  
 came vnto him in all hast: and his  
 whole familye lamentinge and crying  
 out, repaired also to his chamber: none  
 of all which behelde those wicked spi-  
 rites, which did so vrge and vexe him:  
 but by his trouble of minde, by his pa-  
 lenes, and tremblinge, they made no  
 doubt of their presence: for he was so  
 affrighted with their terrible lookes,  
 that he turned him selfe euery way  
 in his bed. Lying vpon his lefte side  
 he coulde not indure their sighte: and  
 turning to the wall, there also  
 he founde them: at last being ve-  
 ry much beset, and despairing of all  
 meanes to escape their handes, he  
 cried out with a lowde voice saying:  
 O truce till to morrow, o truce till  
 to morrow: and crying out in this sort  
 he gaue vp the ghost. This being

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the manner of his death, certaine it is  
that he sawe this feareful sight not for  
him selfe , but for vs: that his vision  
mighte do vs goode, vvhom Gods pa-  
tience doth yet vvith fatherly longe  
sufferance expect to amendment. For  
vvhat profit reaped he by seeing those  
fowle spirites before his death, and by  
crauing for that truce which he couide  
not obtaine?

There is also nowc dwelling amon-  
gest vs a Priest of *Isauria* called *Athana-*  
*sus*, who telleth a very fearefull storye  
which in his tyme happened as he saith  
at *Iconium* . For there was in that place  
as he reporteth a Monasterye called.  
*Thongolaton* , in which there liued a  
monke that was had in great accoun-  
te : for he was of goode conuersation,  
and in his life verye orderlye : but as  
the ende declared , he was far other-  
wise then he outwardlye appeared: for  
thoughe he did seme to fast with the  
rest of the monkes, yet did he secretlye  
take his meate: which vice of his, none  
of the other monkes euer vnderstoo-  
de. But at lengthe it came forth by this  
meanes : for falling grievously sicke, so  
that no hope of life remayned , he  
caused

caused all the monkes of the Conuent to be called together, who all willingly came, verily thincking that at the departure of so notable a man, they shoulde haue hearde some sweete and goode exhortation: but it fell out farr otherwile, for with great trouble of minde, and tremblinge of bodye he was inforced to tell them, that he died in a damnable state saying: when you thoughte that I fasted with you, then had I my meate in secret corners: and beholde nowe I am deliuered to a dragon to be deuoured, who with his taile hath inwrapped fast my handes and feete: and his heade, he hath thrust into my mouth, and so he lieth sucking and drawing out of my breath: and speaking these wordes he departed this life, and had not any tyme giuen to deliuer him selfe by penance from that dragon with he sawe. By which we learne, that he had this vision only for the commoditie of them that hearde it, seing him selfe could not escape from the enemy which he behelde, and into whose handes he was giuen to be deuoured.



Peter .

Desirous I am to be informed, whether we ought to beleue , that after death there is any fire of Purgatorye.

VVHETHER THERE BE ANY FIRE  
of purgatorye in the next worlde.

CHAPTER XXXIX.

Gregory.

**O**Vr Lorde saith in the Gospell:  
*Ioan. 12.* *Valke whiles you haue the lighte; and*  
*Esai. 49.* *by his Prophet he saith: In tyme accepted*  
*haue I hearde the, and in the day of saluation*  
*haue I holpen the: which the Apostle S.*  
*1. Corint. 6.* *Paul expounding saith : Beholde now*  
*is the tyme acceptable : beholde now the*  
*the daye of saluation . Salomon likewise*  
*Ecclesias tes. 9.* *saith , whatsoeuer thy hand is able to doe,*  
*v. 10.* *worcke it instantlye : for neither worcke , nor*  
*reason, nor knowledge, nor wisdom, shal be in*  
*hel , whether thou dost hasten: Dauid also*  
*Psal. 117.* *saith . Because his mercy is for euer . By*  
*which sayings it is plaine, that in such*  
*state as a man departeth out of this*  
*life , in the same he is presented in*  
*judge-*

iudgement before God . But yet we <sup>Purgato-</sup>  
 mult beleue that before the daye of <sup>ry fire in</sup>  
 iudgement there is a Purgatorye fire, <sup>the next</sup>  
 for certaine small synnes : because our <sup>life for</sup>  
 Sauour saithe , that he which speaketh <sup>smal sin-</sup>  
 blasphemye against the holy Ghost , that it <sup>nes .</sup>  
 shal not be forgiven him , neither in this <sup>Math. 12.</sup>  
 worlde , nor in the worlde to come . Out of  
 which sentence we learne, that some  
 synnes are forgiven in this worlde, and  
 some other may be pardoned in the  
 next : for that which is denied concer-  
 ning one synne, is consequentye vn-  
 derstoode to be graunted touching so-  
 me other . But yet this as I saide we  
 haue not to beleue but only concer-  
 ning little and very smal synnes, as  
 for example , daily idle talke, immode-  
 rate laughter, negligence in the care of  
 our family, (which kinde of offences,  
 scarce can they auoide , that knowe in  
 what sorte sinne is to be thunned) igno-  
 rant error in matters of no great waigh-  
 te: all which synnes be punnished after  
 death, yf men procured not pardon &  
 remissiō for them in their liē tyme: for  
 whē S. Paul saith, that Christ is the foundatiō: <sup>1. Corins.</sup>  
 and by & by addeth. And if any man build <sup>3.</sup>  
 vpon this foundation, gold, siluer, pretious stones,  
 V 5                      woode,

*woode, hay, stubble: the worcke of euery one of what kinde it is, the fire shal trye, if any mans worcke abide which he built therevpon, he shal receiue rewarde: if any mans worcke burne, he shal suffre detriment, but him selfe shal be saued, yet so as by fire. For althoughe these wordes may be vnderstod of the fire of tribulation, which men suffre in this worlde: yet yf any wil interpret them of the fire of purgatorye, which shall be in the next life: then must he carefully consider, that the Apostle saide not, that he may be saued by fire, that buildeth vpon this foundation iron, brasse, or lead, that is the greater sort of synnes, and therefore more harde, and consequently not remissible in that place: but woode, haye, stubble, that is little and very lighte synnes, which the fire doth easlye consume. Yet we haue here further to consider, that none can be there purged, no not for the least synnes that be, vnlesse in his life tyme he deserued by vertuous worckes to finde such fauor in that place.*

*Little and  
light syn-  
nes.*

OF THE SOVLE OF PAS-  
*chasius the Deacon.*

## CHAPTER XL.

**F**Or when I was yet in my yonger  
 yeares , and liued a secular life, I  
 hearde from the mouth of myne el-  
 ders , who knewe it to be true: how  
 that *Paschasius* a Deacon of this Roma-  
 ne church ( whose sounde and elo-  
 quent bookes of the holy Ghost be ex-  
 tant amongst vs ) was a man of a  
 wonderfull holy life , a maruailous gi-  
 uer of almes, a louer of the poore, and  
 one that contemned him selte . This  
 man, in that contētion which through  
 the exceeding hore emulation of the  
 clergie, fell out betwixt *Symmachus* and  
*Laurence* , made choise of *Laurence* to be  
 Bishop of *Rome* : and thoughe he was  
 afterwarde by common consent ouer-  
 come, yet did he continewe in his for-  
 mer opinion vntil his dying daye : lo-  
 uinge and preferring him , whom the  
 Church by the iudgement of Bishop-  
 pes refused for her gouernor . This  
 Deacon ending his life in the tyme of  
*Symmachus*, Bishoppe of the Apostolike

*The Bis-  
 shop of  
 Rome, go-  
 uernor of  
 the  
 church,*

V 6      lea:

*Reliques  
disposses  
deuiles.*

*A dalmaticke or  
tunicle, is  
that ve-  
stiment,  
which  
the Dea-  
con useth  
at the  
tyme of  
Mass.*

*Praier for  
soules de-  
parted.*

ica: a man possessed with a deuill, came and touched his dalmatike, as it laye vpon the biere, and was forthwith deliuered from that vexation. Longe tyme after *Germanus* Bishop of *Capua*, (before mentioned,) by the counsell of Phisitons, for the recouerye of his health went to the bathes: into which after he was entred, he founde there standinge in those hote waters, the foresaide *Paschasius* ready to doe him seruice. At which sighte being much affraide, he demanded what lo worthy a man as he was did in that place: to whom *Paschasius* returned this answere. For no other cause (quoth he) am I appointed to this place of punnishment, but for that I tooke parte with *Laurence* against *Symmachus*: and therfore I beseeche you to pray vnto our Lorde for me, and by this token shall you knowe that your praiers be hearde, yf at your comminge againe, you finde me not here. Vpon this, the holy man *Germanus* betooke him selfe to his deuotions, and after a fewe daies he went againe to the same bathes, but founde not *Paschasius* there: for seing his fault proceded  
not

S. GREGORIE. BOOKE III. 469  
not of malice, but of ignorance, he  
mighte after death be purged from  
that synne. And yet we must with all  
thincke that the plentifull almes  
which he bestowed in this life, obtai-  
ned fauour at Gods handes, that he  
mighte then deserue pardon, when  
he could worcke nothing at all for  
him selfe.

*Peter.*

What I praye you is the reason,  
that in these latter daies, so many thin-  
ges come to lighte, which in tymes  
past were not knowne: in such sort  
that by open reuelations and manifest  
signes, the ende of the worlde se-  
meth not to be far of.

VVHY IN LATTER TYMES,  
*so many thinges be knowne, concerning  
mens soules. VVhich in former ages,  
were not heard of.*

## CHAPTER XLI.

*Gregory.*

**S**o it is, for the nerer that this presēt  
world draweth towards an end, so  
much



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much the more the worlde to come  
is at hande , and sheweth it selfe by  
more plaine and euident tokens . For  
seeing in this worlde , we knowe not  
one an others cogitations , and in the  
next , mens hartes be knowne to all,  
what fitter name can we giue to this  
worlde then to terme it nighte , and  
what better to the next , then to call it  
daye? But as when the nighte is almost  
spent, and the daye beginneth to brea-  
ke, darkenes and lighte be in a certai-  
ne manner ioyned together, vntil the  
lighte of the day followinge doth per-  
fectly bannishe away the darke rem-  
nantes of the former nighte : euen  
so, the ende of this world, is as it were  
mingled together with the beginninge  
of the next, and with the darckenes of  
this, some lighte of such spirituall thin-  
ges as be in that doth appeare: and so  
we see many thinges which belonge to  
that vvorld, yet for all this, perfect  
knowvledge vve haue not anye, but as  
it vv ere in the tvvilighte of our soule  
beholde them before the risinge of that  
sonne of knowvledge, vv hich then  
abundantly vv ill cast his beames ouer  
all .

*Peter.*

*Peter.*

I like very well of your speeche, yet in so worthy a man as *Paschasius* was, this doubt doth trouble me, howe he was after his death caried to any place of punnishment, seing the touching of his garment vpon the biere did dispossesse a wicked spirit.

*Gregory.*

Hercin appeareth the great and manifolde prouidence of almighty God, by whose iust iudgement it fell out, that *Paschasius* for sometyne entertained inwardly synne in his soule, and yet in the sighte of the worlde wroughte miracles by his body after his death, who in his life tyme did as they knowe many goode worckes: to the end that those which had sene his vertuous life, shoulde not be deceiued concerning the opinion of his great almes: and yet him selfe should not without punnishment haue remission of his synne, which whiles he liued he thoughte to be no synne, and therefore did not by teares washe it awaye.

*Peter.*

Peter.

I vnderstande very well what you say, but by this reason I am driuen into such straighes, that I must stand in feare both of those synnes which I knowe, and also of those which I know not. But because a little before you discoursed of the places of tormentes: in what part of the worlde I beseech you are vve to beleue that hel is, vvether aboute the earth or beneath the same?

IN WHAT PLACE OF THE  
*worlde we oughte to beleue that hell is.*

CHAPTER XLII.

Gregory.

**T**Ouchinge this pointe I dare not rathelye define any thinge: for some haue bene of opinion, that hell vvas in some place vpon the earth: and others thincke that it is vnder the earth: but then this doubt ariseth, for yf it be therfore called hell or an infernall place, because it is belovve, then as the earth is distant from  
heauen

*The latin  
 word for  
 hel signi-  
 fieth a  
 place be-  
 neath.*

heauen, so likevvise shold hel be distant  
 from the earth : for which cause per-  
 happes the Prophet saith . *I how hast de- Psal. 85.*  
*liuered my soule from the lower hel :* so that  
 the higher hell may seme to be vpon  
 the earth , and the lower vnder the  
 earth:and with this opinion, that sen-  
 tence of Iohne agreeth, who when he  
 had saide, *that he sawe a booke sealed with Apocal. 5.*  
*seauen seales: and that non was found, worthy*  
*neither in heauen, nor in earth, nor vnder the*  
*earth, to open the booke and loose the seales the-*  
*reof: he added forth with. and I wept much:*  
 which booke notwithstanding after-  
 warde he saith was opened by a lion of  
 the tribe of Iuda . By which booke,  
 what els can be ment , but the holy  
 scripture, which our Sauour alone did  
 open: for being made man, by his death  
 resurrection, and ascension, he did re-  
 ueale and make manifest all those my-  
 steries which in that booke were clo-  
 sed & shutt vppe. And none in heauen,  
 because not any Angell : none vpon  
 earth , because not man liuinge in bo-  
 dy: not any vnder the earth was foun-  
 de worthy : because neither the soules  
 departed from their bodies could ope  
 vnto vs, beside our Lord him selfe the  
 secretes

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secretes of that sacred booke. Seing  
then none vnder the earth is said to be  
founde worthy to open that booke, I  
see not what doth lett, but that we  
sholde belecue that hell is in the lower  
partes, vnder the earth.

*Peter.*

I beseech you : Is there one fire in  
hell, or accordinge to the diuersitye of  
sinners, be there so many sortes of fires  
prepared in that place?

VVHETHER THERE IS ONE  
*fire in hel, or many.*

#### CHAPTER XLIII.

*Gregory.*

**T**He fire of hell is but one: yet  
doth it not in one manner tor-  
ment all synners. For euerye one there  
according to the quantitie of his syn-  
ne hath the measure of his paine. For  
as in this world, many liue vnder one  
and the same sunne, and yet do not  
alike feelee the heate thereof: for some  
be burnt more, and some lesse: so in  
that one fire, diuers manners of bur-  
ninge be founde, for that which in  
this

this worlde, diuersity of bodies doth,  
that in the next doth diuersitye of  
synnes : so that althoughe the fire be  
there all alike , yet doth it not in one  
manner and alike burne and torment  
them that be damned.

*Peter.*

Shall those I pray you which be  
condemned to that place , burne al-  
waies , and neuer haue anye ende of  
theire tormentes?

VVHETHER THOSE THAT  
*be in hel, shal burne there for euer.*

CHAPTER XLIIII.

*Gregory.*

Certaine it is , and without all  
doubt most true, that as the goo-  
de shall haue no ende of theire ioyes,  
so the wicked neuer any release of  
theire tormentes: for our Sauour him  
selfe saith. *The wicked shal goe into euerla- Math. 25.*  
*sting punishment, and the iust into euerlasting*  
*life:* seing then true it is, that which he  
hath promised to his friendes: out of al  
question false it can not be, that which  
he hath threatned to his enemies.

*Peter.*



*Peter.*

Whar yf it be saide that he did threaten eternall paine to wicked liuers, that he might thereby restrayne them from committing of synnes?

*Gregory.*

Yf that which he did threaten be false, because his intent was by that meanes, to keepe men from wicked lite: then likewise must we say that those thinges are false which he did promise: and that his minde was thereby to prouoke vs to vertue. But what man though madd dare presume so to saye: For yf he threatned that which he ment not to put in execution: whiles we are desirous to make him mercifull, inforced we are likewise (which is horrible to speake) to affirme him to be deceitfull.

*Peter.*

Willinge I am to knowe howe that synne can iustlye be punnished without ende, which had an end when it was committed.

*Gregory.*

This which you saye mighte haue some reason, yf the iust iudge did only  
con-

S. GREGORIE. BOOKE IIII. 477  
consider the synnes committed, and  
not the mindes with which they were  
committed: for the reason why wicked  
men made an end of synninge was,  
because they also made an end of their  
life: for willingly they wolde, had it  
bene in their power, haue liued with-  
out ende, that they mighte in like  
manner haue sinned without ende.  
For they doe playnely declare, that  
they desired alwaies to liue in synne,  
who neuer so longe as they were in  
this world, gaue ouer their wicked li-  
fe: and therefore it belongeth to the  
great iustice of the supreme iudge, that  
they sholde neuer want tormentes and  
punnishment in the next worlde,  
who in this, wolde neuer giue ouer  
their vvicked and sinfull life.

*Peter.*

But no iudge that loueth iustice ta-  
keth pleasure in crueltye: and the ende  
vvhy the iust master commandeth his  
vvicked seruaunt to be punnished is,  
that he may giue ouer his leuved life.  
Yf then the vvicked that are tormen-  
ted in hell fire neuer come to amend  
them selues, to vvhat ende shall they  
alvvaies burne in those flames?

*GIE*

*Gregory .*

Almightye God because he is mercifull and full of pittie, taketh no pleasure in the tormentes of wretched men: but because he is also iust, therfore doth he neuer giue ouer to punnith the wicked. All which being condemned to perpetuall paines , punnished they are for their owne wickednes: and yet shall they alwaies there burne in fire for some ende, and that is , that all those which be iust and Gods seruantes, may in God beholde the ioyes which they possesse , and in them see the tormentes which they haue escaped: to the end that they may thereby alwaies acknowledge them selues grateful to God for his grace, in that they perceiue throughe his diuine assistaunce, what synnes they haue overcome, which they beholde in others to be punnished cuerlastinglyc.

*Peter .*

And how I praye you can they be holy and sainctes, yf they pray not for their enemies, whom they see to ly in such tormentes? when it is saide to them:

S. GREGO'R I E. BOOKE IIII. 479  
them: *Pray for your enemies.*

*Math. 5.  
v. 44.*

*Gregory.*

They praye for their enemies, at  
such tyme as their hartes may be tur-  
ned to fruitfull penance, and so besa-  
ued: for to what purpose els do we  
praye for our enemies, but as the Apo-  
stle saith that *God may giue them repentance* *2. Timoth*  
*to knowe the truth, and recouer them selues* *2. v. 25.*  
*from the deuill, of whom they are held captiue*  
*at his will?*

*Peter.*

I like very well of your sayinge: for  
howe shall they pray for them, who by  
no meanes can be conuerted from  
their wickednes, and broughte to do  
the worckes of iustice.

*Gregory.*

You see then that the reason is all  
one, why in the next life, none shall  
praye for men, condemned for euer to  
hell fire: that there is nowe of not  
praying for the deuill and his angels,  
sentenced to euerlasting tormentes:  
and this also is the very reason why  
holymen do not nowe pray for them  
that

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that dye in their infidelitie and  
knowne vicked life: for seeing certai-  
ne it is, that they be condemned to  
endlesse paines, to vvhhat purpose  
should they pray for them, vvhhen they  
knowe that no petition vwill be ad-  
mitted of God their iust iudge. And  
therefore yf nowe holy men liuing  
vpon earth take no compassion of tho-  
se that be dead and damned for their  
synnes, vvhhen as yet they knowe that  
them selues doe some thinge throughe  
the frailty of the fleshe, vvhich is also  
to be iudged: how much more straigh-  
tly and seuerely doe they beholde the  
tormentes of the damned, vvhhen they  
be them selues deliuered from all vice  
of corruption, and be more nerely  
vnited to true iustice it selfe: for the  
force of iustice doth so possesse their  
soules, in that they be so intrinsecall  
vwith the most iust iudge, that they  
list not by any meanes to do that  
vvhich theye knowe is not confor-  
mable to his diuine pleasure.

*Peter.*

The reason you bringe is so clere,  
that I can not gaine say it: but nowe an  
other

other question commeth to my minde, and that is, how the soule can truly be called immortall, seing certaine it is, that it doth dye in that perpetuall fire.

HOVV THE SOVLE IS SAID  
to be immortall and neuer to dye: if it be  
punished with the sentence of  
death.

CHAPTER XLV.

Gregory.

**B**Ecause there be two manner of  
liues, consequently also there be  
two manner of deathes. For one kinde  
of life there is, by which we liue in  
God, an other which we recciued by  
our creation or generation: and therefore  
one thinge it is to liue blessedlye,  
and an other thinge to liue natural-  
lye. The soule therefore is both mortall  
and immortall: mortall, because it loo-  
seth the felicitye of an happy life: and  
immortall, in that it alwaies keepeth  
his naturall life, which can neuer be  
loste, no not when it is sentenced to  
perpetuall death: for in that state thou-  
ghe it hath not a blessed life, yet it  
doth

X



482 THE DIALOGVES OF  
doth retaine still the former being and  
naturall life: by reason whereof it is in-  
forced to suffer death without death,  
defect without defect, and end with-  
out end: seing the death which it indu-  
reth is immortall, the defect which  
it suffereth neuer faileth, and the end  
which it hath, is infinite, and without  
ende.

*Peter.*

What man is he thoughe neuer so  
holy, that comming to leaue this mor-  
tall life, hath not iust cause to feare the  
vnspeakeable sentence of damnation:  
for althoughe he knoweth what he  
hath done, yet ignorant he is not,  
howe straightlye his worckes shall be  
examined and iudged.

OF A CERTAINE HOLY MAN  
*that was affraide when he came to dye.*

CHAPTER XLXVI.

*Gregory.*

**I**T is euen so *Peter* as you saye. And  
yet sometyme the only feare of  
death, doth purge the soules of iust  
men from their smaller synnes, as you  
and

S. GREGORIE. BOOKE III. 483  
and I haue often heard of a certaine  
holy man that was very much affraide  
when he came to dye : and yet after he  
was deade , appeared to his disciples  
in a white stoale, reporting to them in  
what excellent manner he was recei-  
ued , when he departed out of this  
worlde .

HOVV SOME BY DIVINE  
*reuelation are discharged from feare at  
theire death . And of the manner how  
the monkes Anthony, Merulus, and  
Iohn departed this life.*

CHAPTER XLVII.

S Omertyme also almighty God  
doth by diuine reuelation streng-  
then the mindes of them that be fea-  
refull , to the end that they should not  
be affraide of death . For a certaine  
monke there was called *Anthonye* , that  
liued together with me in my Mona-  
sterye, who by daily teares laboured to  
come to the ioyes of heauen: and when  
as he did verye carefullye and with  
great zeale of soule meditate vpon the  
sacred scriptures , he soughte not so  
much for cunninge and knowledge,

484 THE DIALOGUES OF  
as for teares and contrition of hart,  
that by meanes thereof his soule  
might be stirred vp and inflamed: and  
that by contemninge all earthly thin-  
ges, he mighte with the winges of con-  
templation flye vnto the kingdome of  
heauen . This man vpon a nighte by  
reuelation, was admonished in this  
manner . Make your selfe readye, be-  
cause our Lorde hath giuen comman-  
dement, for your departure, and when  
he answered, that he had not where-  
with to defraye the charges of that ior-  
ny : straighte-waies he hearde these  
comfortable wordes. Yf you take care  
for your synnes, they be forgiven you:  
which thinge thoughe he had hearde  
once , and yet for all that was in great  
feare , an other nighte he had againe  
the same vision : and so after fiue daies  
he fell sicke of an agewe , and as the  
other monkes were in praying and  
weeping about him, he departed this  
life .

An other monke there was in the  
same Monasterye called *Merulus*, who  
was wonderfullie giuen to reares,  
and bestowing of almes: and no tyme  
almost passed him , except it were  
when

when he was at meate or a slepe, in which he did not sing psalmes. This man by vision in the nighte, sawe a crowne made of white flowers, to descende vpon his heade: and straighte after falling sicke, he died with great quiet and ioye of minde. Fouretene yeares after, when *Peter* who nowe hath the gouernment of my Monasterye, went about to make a graue for him selfe harde by *Merulus* sepulchre, such a fragrant and pleasaunt smell as he saith came out of it, as thoughe it had bene a storehouse of all manner of swete flowers. By which it appeared plainlye, that it was verye true, which before he had sene by vision in the nighte.

Likewise in the same Monasterye there was an other called *John*, who was a yongeman of great towardnes, and one that ledd his life with greate circumspection, humility, swetenes, and grauitye. This man falling sore sicke, sawe in his great extremitye by vision in the nighte, an olde man to come vnto him, who touched him with a wande sayinge.

486 THE DIALOGUES OF  
Rise vpe, for you shall not dye of this  
sickenes: but make your selfe readye,  
for you haue not any longe tyme to  
staye in this worlde: and forthwith  
thoughe the phisitions dispaired of his  
health, yet he recouered, and became  
perfectly well. The vision which he  
sawe he told to others, and for two  
yeares followinge as I saide he serued  
God in such sort, that his great deu-  
otion surpassed his yonge yeares. Three  
yeares since an other monke died, who  
was buried in the church-yard of  
the same Monasterye, and when we  
had ended all his funeralles, and were  
departed, this Iohne as him selfe with  
pale face, and great trembling tolde vs,  
remayned there still, where he hearde  
that monke which was buried to call  
him out of the graue: & that it was so  
indeede, the end following did shewe:  
for ten daies after he fell sicke of an  
agewe, and so departed this life.

*Peter.*

Willingly wolde I learne whether  
we ought to obserue such visiōs, as be  
reuealed to vs by nighte in our slepe.

W H E-

VVHETHER DREAMES ARE TO  
*be beleeued : and how many kinde of  
 dreames there be.*

## CHAPTER XLVIII.

*Gregory.*

**C** Concerninge this pointe , *Peter*  
 you must vnderstande, that there  
 are six kinde of dreames. For somety-  
 me, they procede of too much fulnes or  
 emptines of the stomacke : somety-  
 me by illusion: somety-  
 me both by thought  
 and illusion: somety-  
 me by reuelation:  
 and somety-  
 me both by thoughte and  
 reuelation. The two first, all by expe-  
 ri-  
 ence knowe to be true: and the fower  
 latter we finde mentioned in holy  
 scripture . For yf dreames did not so-  
 metyme procede by illusion from our  
 secret enemye , neuer wolde the wise  
 man haue saide . *Dreames haue made ma-* Eccles 34.  
*nye to err, and hooping in them haue they bene*  
*deceiued: and againe . You shall not be sooth-*  
*saiers, nor obserue dreames:* by which wor-  
 des we see , howe they are to be dete-  
 sted, that are compared with sooth-  
 sayinges . Again e yf dreames did not  
 somety-  
 me procede both of thoughte



- together with illusion, the wise man  
*Eccles. 5.* wvould not haue laide : *Dreames follow  
 many cares.* And yf sometyne also they  
 did not come by mysticall reuelation,  
*Genes. 37.* *Ioseph* had neuer knowvne by dreame  
 that he sholde haue bene exalted aboute  
*Matth. 2.* his brethren: neither the Angell vvolve  
 euer in a dreame haue admonished  
 the spouse of our Ladye to flye  
 avvaye vvith the childe into *Egypt.*  
 Againe, yf sometyne they did not also  
 procede both from thoughtes and di-  
 vine reuelation, neuer vvolve the pro-  
 phet *Daniell* disputing of *Nabuchodonosors*  
*Daniel. 2.* dreame, haue begun from the roote  
 of his former thoughtes saying. *Thow*  
*ô king* diddest beginne to thincke in thy bedd,  
*what should happen in tymes to come :* and he  
*that reuealeth mysteries ,* did shewe the what  
*thinges should come:* and a little after. *Thow*  
*diddest see ,* and behold as it were a great sta-  
 tua: that great statua, and highe of stature did  
 stand against the &c. Wherefore seeing  
*Daniell* doth with reuerence insinuate  
 that the dreame shoulde come to passe,  
 and also declareth from what cogita-  
 tion it did springe, plainlye do we learne  
 that dreames sometymes do come  
 both of thought and reuelation toge-  
 ther.

ther . But seeing dreames do growe from such diuers rootes, with so much the more difficultye oughte we to beleue them : because it doth not easily appeare vnto vs, from what cause they do proceede. Holy men indeed by a certaine inwarde spirituall tast, doe discerne betwixt illusions and true reuelatiōs, by the very voices or representations of the visions them selues: so that they knowe what they receiue from the goode spirit, and what they suffer by illusion from the wicked: and therefore yf our mynde be not herein, verie attentue and vigilant, it falleth into many vanities, throughe the deceit of the wicked spirit: who sometye vseth to foretell many true thinges, that in the ende, he may by some falshood inshare our soule.

OF ONE VVHO IN HIS DREAME,  
*had longe life promised him, and yet died  
 shortly after.*

## CHAPTER XLIX.

**A**S not longe since it is most certaine, that it befell to one that liued

490 THE DIALOGUES OF  
amongest vs, who being much giuen  
to oblerue dreames, had one night in  
a dreame long life promised him: and  
when as he had made prouision of  
great store of money for the mainte-  
nance of his manye daies, he was so  
suddainlye taken out of this life, that  
he lefte it all behinde him, without  
euer hauing any vse thereof, and caried  
not with him any good worckes to  
the next worlde.

*Peter.*

I remember veryc well who it  
was: but let vs I praye you prosecute  
such questions as we began to intreat  
of: Doth any profit thincke you re-  
dounde to mens soules yf their bo-  
dies be buried in the churche?

VVHETHER THE SOVLES  
*receiue any commoditie if their bodies be  
buried in the churche.*

CHAPTER L.

*Gregory.*

*Some sin-  
ners mor-  
tal and  
some not,* S Vch as dye not in mortall synne  
receiue this benefit by hauing their  
bodies buried in the churche: for  
when

when their friendes come thither, and beholde their sepulchres, then do they remember them, and pray vnto God for their soules: but those that depart this life in the state of deadly synne, receiue not any absolution from their synnes, but rather be more punnished in hell, for hauing their bodies buried in the church: which thing shall be more plaine yf I do briefly tell you what concerninge this pointe hath chaunced in our tyme.

*Praier  
for the  
dead.*

## O F A CERTAINE NVNNE

*that was buried in the church, which appeared with her body halfe burnt.*

## CHAPTER LI.

**F***elix* Bishop of *Portua*, a man of holy life, vwho was borne and brought vp in the Prouince of *Sabina* saith, that there liued in that place a certaine Nunne, which thought she were chaste of her bodye, yet had she an vngracious and foolish tongue: which departing this life, was buried in the church: the keeper whereof the night following, saw her by reuelation

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tion brought before the holy altar,  
where she was cutt in two peeces, and  
the one halfe was burnt in the fire, and  
the other was not touched at all. Ri-  
sing vp in the morning, he tolde vnto  
others what a strange vision he had  
sene, and shewed them the very place  
in which she was burnt, the marble  
whereof appeared with the verye  
marckes and signes of a fire vpon it, as  
thoughe that woman had bene there  
burnt in very dede with corporall fire.  
By which we may plainly see, that  
such as haue not their synnes pardon-  
ed, can reape small benefit by hauing  
their bodies after deathe buried in  
holy places.

OF THE BVRIALL OF  
*Valerianus.*

CHAPTER LII.

**I**ohn also an honorable man, one of  
the gouernors of this citie, and  
one that is of great grauity and credit  
as all knowe, tolde me howe one *Val-  
erianus*, that was a gentleman of the ci-  
ty of *Bressa* departed this life, whose  
bodye for money the Bishoppe was  
content

content sholde be buried in the church. This *Valerianus* euene to his verye old age, led a lighte and wanton life: refusing vtterlye to giue ouer synne and wickednes. That verye night in which he was buried, the blessed martir *Faustinus*, in whose church his bodye laye, appeared to the keeper thereof sayinge. Goe & bid the Bishoppe cast out that stinckinge carcasse vvhich he hath here buried, and he yf he vvill not do it, tell him that thirty daies hence he shall dye him selfe. This vision the poore man vvas affraide to report vnto the Bishoppe, and thought he vv ere admonished the second tyme to do it, yet he refused: and so vpon the thirtith day, the Bishoppe goinge safe and sounde to bedd, (neuer fearing any such thinge) suddainly departed this life.

OF THE BODYE OF VALENTINVS,  
that was after his buriall cast out of the  
churche.

## CHAPTER LIII.

Here be also at this tyme here in  
the city, our venerable brother *Valentinus*



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*nātius* Bishop of *Luna*, & *Liberius* a noble  
man and one of very great credit: both  
which do saye that them selues knowe  
it, and that their seruantes were pre-  
sent in the city of *Genua*, when this  
strange thinge happened. One *Valenti-  
nius* who had an office in the church  
of *Millan* died there, a man in his life ty-  
me giuen to wantonnes & all kinde of  
lightenes, whose bodye was buried in  
the church of the blessed martir *Sirus*.  
The midnichte followinge a great  
noyse was hearde in that place, as  
thoughe some bodye by force had be-  
ne drawne out from thence: where-  
vpon the keepers ran thither, to see  
what the matter was, and when they  
vvere come, they sawe two verye  
terrible deuiles that had tied a rope a-  
bout his legges, and vvere dravving  
him out of the church, him selfe in the  
meane tyme crying and roaring out: at  
vvhich sighte they vvere so frighted,  
that they returned home againe to  
their beddes: but vwhen the morning  
vvas come, they opened the graue in  
vvhich *Valentinus* vvas buried, but his  
body they coule not finde & therefore  
they sought vvithout the church to  
see

S. GREGORIE. BOOKE IIII. 495  
see vvhere it vvas, and so founde it  
throwne into an other place, with the  
feete still bounde as it was drawne out  
of the church. Out of which Peter  
you may learne that such as dye in  
mortall synne and cause their bodies,  
to be buried in holy grounde, are  
punished also for that their pre-  
sumption: the holy places not helping  
them, but rather the synne of their  
temeritye accusing them.

OF THE BODYE OF ADIER  
*buried in the church, which afterwarde  
coule not be founde.*

CHAPTER LIIII.

**F**Or an other thinge also which  
happened in this citye, the compa-  
nye of diers dwelling here do testifie  
to be most true, and it is concerning  
one that was the chiefe of their pro-  
fession, who departed this life: and  
was by his wife buried in the church  
of *S. Ianuarius* the martir, neere to the  
gate of *S. Laurence*: whose spirit the  
nighte followinge in the hearinge of  
the sextin cried out of his graue saying:  
I burne, I burne: and when he conti-  
nued

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nued a longe tyme crying so: the sexton tolde it to the diers wife, who thereupon sent certaine of his owne profession to the church, to see in what case his body was in the graue, who so cried out in that pitifull manner, and when they had opened it, there they founde his garments safe and sound, which be still kept in the same church, for a perpetuall memorye of that which happened: but his body by no meanes could they finde, as though it had neuer bene buried there: by which we maye, gather to what tormentes his soule was condemned, whose bodye was in that sort turned out of the church: what profit then doe holy places bring to them that be buried there, when as those that be wicked & vnworthy, be by Gods appointment throwne out from those sacred places?

Peter .

What thinge is there then, that can profit and relieue the soules of them that be departed?

W H A T

*The manner of  
Italy is  
to bury  
men in  
theire  
garment-  
es.*

WHAT IS AVAILABLE FOR  
the soule after death : and of a Priest of  
Centumcellis, who was desired by a cer-  
taine mans spirit , to be holpen after  
his death, by the holy sacrifice: and  
of the soule of a monke called  
Iustus.

## CHAPTER LV.

Gregory.

YF the synnes after death be par- Some sin-  
nes par-  
donable  
after  
death.  
donable then the sacred oblation  
of the holy host vseth to helpe mens  
soules : for which cause the soules so-  
metyme of them that be deade, do de-  
fire the same: for Bithoppe Felix whom  
we spake of before , saith that a ver-  
tuous priest who died some two yeares  
since, and dwelt in the diocesse of the  
citty of Centumcellis, and was Pastor of  
the church of S. Iohn, in the place cal-  
led Tauriana told him , that him selfe  
did vse ( when he had neede ) to wash  
his bodye in a certaine place, in which  
there were passing hote waters: & that  
going thither vpon a tyme, he founde a  
certaine man whom he knewe not,  
ready to do him seruice , as to pull of  
his

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his shoes, take his clothes, and to at-  
tend vpon him in all dutifull manner.  
And when he had diuers tymes done  
thus, the Priest minding vpon a day to  
go to the bathes, began to thincke  
with him selfe, that he would not be  
vngratefull to him that did him such  
seruice, but cary him some-what for a  
rewarde, and so he toke with him two  
synging breades: and comming thither  
he founde the man there ready, and  
vsed his helpe as he was wont to do:  
and when he had washed him selfe,  
putt on his clothes, and was readye to  
depart, he offered him for an holy re-  
warde that which he had broughte,  
desiringe him to take that courtcou-  
sly, which for charity he did giue him.  
Then with a sadd countenance, & in  
sorrowful manner he spake thus vnto  
him: why do you giue me these father?  
This is holy breade, and I can not eate  
of it, for I whom you see here was so-  
metyme Lorde of these bathes, and  
am now after my death appointed for  
my synnes to this place: but yf you de-  
sire to pleasure me, offer this breade vn-  
to almighty God, and be an intercessor  
for my sinnes: and by this shall you  
knowe

knovve that your praier be hearde, yf  
 at your next comming you finde me  
 not here: and as he vvas speaking these  
 vvordes, he vanished out of his sighte:  
 so that he vvvhich before semed to be a  
 man, thevvved by that māner of depar-  
 ture that he vvas a spiritt. The goode *Sacrifices*  
 Priest all the vveeke follovvinge gaue *for the*  
 him selfe to teares for him, and daileye *deade.*  
 offered vp the holy sacrifice: and after-  
 vvarder returning to the bath, founde  
 him not there: vvwhereby it appeareth  
 vvhat great profit the soules receive *Soules de-*  
 by the sacrifice of the holy oblation, *parted*  
 semg the spirites of them that be dea- *holpen by*  
 de, desire it of the liuing, and giue cer- *the holy*  
 taine tokens to let vs vnderstande, *sacrifices*  
 hovve that by meanes thereof they  
 haue receiued absolution.

Here also I can not but tell you that  
 vvvhich happened three yeares since in  
 myne ovvne Monasterye. A certaine  
 monke there vvas called *Iustus*, one ve-  
 ry cunninge in phisicke, and vvvhiles I  
 remayned in the Abbey, serued me ve-  
 ry diligentelye, attending vpon me in  
 my often infirmities and sickenes. This  
 man him selfe at lengthe fell sore sicke,  
 so that in very dede he vvas broughte  
 to the



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to the last cast. A brother he had called  
*Copiosus* that had care of him, who yet  
liueth. *Iustus* perceiuing him self past  
all hoope of life, tolde this brother of  
his, where he had secretly laid vp  
thre crownes of golde: but yet they  
were not so closely conuaid, that  
they could be concealed from the  
monkes: for they carefully seeking and  
tolsing vpp all his medicines and bo-  
xes, founde in one of them these three  
crownes hidden. Which thing so sone  
as I vnderstoode, very much grieved  
I was, and could not quietly digest so  
great a synne at his handes, that liued  
with vs in communitye, because the  
rule of my Monastery was, that all the  
monkes thereof should so liue in com-  
mon, that none in particular mighte  
possesse any thinge proper to him  
selfe. Being therefore much troubled  
and grieved at that which had hap-  
pened, I began to thincke with my  
selfe, what was best to be done, both  
for the soule of him that was now  
dying, and also for the edification and  
example of those that were yet liuing.  
At

Monasti-  
cal power.  
ye.

At lengthe I sent for *Pretiosus* Prior  
of the Monasterye, and gaue him this  
charge: Se (quoth I) that none of our  
monkes do so muche as visit *Iustus* in  
this his extremitye, neither let any  
giue him any comfort at all: and when  
his last houre draweth nighe, and  
he doth desire the presence of his spi-  
rituall brethren, let his carnall bro-  
ther tell him, that they do all detest  
him, for the three crownes which he  
had hidden: that at least before his  
death, sorrow may wounde his hart  
and purge it from the synne commit-  
ted: and when he is deade, let not his  
body be buried amongst the rest of the  
monkes, but make a graue for him in  
some one dunghill or other, and there  
cast it in, together with the three  
crownes which he left behinde him,  
crying out all with iointe voice: thy  
money be with the vnto perdition,  
and so put earth vpon him. In either of  
which thinges my minde and desire  
was, both to helpe him that was lea-  
uing the worlde, and also to edifye the  
monkes yet remayninge behinde,  
that

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that both grieve of death mighte make  
him pardonable for his sinne, and such  
a seuerer sentence against avarice,  
might terrifye and preserve them  
from the like offence: both which by  
Gods goodenes fell out accordinglye:  
For when the foresaide monke came  
to dye, and carefullye desired to be  
commended to the deuotions of his  
brethren, and yet none of them did  
either visit him, or so much as speake  
to him: his brother *Copiosus* tolde him,  
for what cause they had all giuen him  
ouer: at which wordes he straight-  
waies sighthed for his synne, and in  
that sorrowe gaue vp the ghost. And  
after his death he was buried in that  
manner, as I had giuen in commande-  
ment: by which fact all the monkes  
were so terrified, that they began each  
one to seeke out the least and basest  
thinges in their celles, and which by  
the rule they might lawfully keepe:  
and very much they feared, least some  
thing they had, for which they might  
be blamed.

Thirty daies after his departure, I  
began to take compassion vpon him,  
and with great grieve to thincke of his  
pun-

punnishment, and what meanes there was to helpe him: wherevpon I called againe for *Pretiosus* Prior of my Monasterye, and with an heauy heart spake thus vnto him. It is nowe a goode while since that our brother which is departed, remayneth in the tormentes of fire, and therefore we must shewe him some charity, and labour what we maye to procure his deliuerye: wherefore go your waye and see that for thirty daies following sacrifice be offered for him, so that no one day passe in which for his absolution and discharge, the healthfull sacrifice be not offered: who forthwith departed, and put my commandement in execution. In the meane tyme, my mynde being busied about other affaires, so that I tooke no heede to the daies how they passed: vpon a certaine night the same monke that was deade, appeared to his brother *Copiosus*: who seing him enquired of his state in this manner: what is the matter brother? and how is it with you? to vvhom he answered thus: Hitherto haue I bene in badd case, but novve I am vvell, for this day haue I receiued the communion:

vwith

*Purgatorie.*

*A Trental of masses.*

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 with which newes *Copiosus* straight-  
 waies comming to the Monasterye  
 tolde the monkes: and they diligentely  
 counting the daies, founde it to be that,  
 in which the thirtith sacrifice was of-  
 fered for his soule: and so thoughe nei-  
 ther *Copiosus* knewe what the monkes  
 had done for him, nor they what he  
 had scene concerning the state of his  
 brother, yet at one and the same tyme  
 both he knewe what they had done,  
 and they what he had scene, and so the  
 sacrifice and vision agreing together,  
 apparant it vvas, that the deade monke  
 vvas by the holy sacrifice deliuered  
 from his paines.

*Soules de-  
 liuered  
 out of  
 Purgato-  
 ry by the  
 holy sa-  
 crifice.*

*Peter.*

The thinges you report be passing  
 strange, and yet ful of ioy and comfort.

OF THE LIFE AND DE-  
 parture of *Bisshop Cassius.*

CHAPTER LVI.

*Gregory.*

**A**nd that we should not cal in que-  
 stion, or doubte of that vvhich  
 the dead report, vve haue for confir-  
 mation

mation of the same thinge, the factes  
of the liuinge. For *Cassius* Bishop of  
*Narnye* a man of holy life, vvho did  
vsually euery daye offer sacrifice vnto  
God: (and vvhiles he vvvas at the my-  
steries of those sacrifices, did also im-  
molat him self in teares) receiued from  
our Lorde this message by one of his  
Priestes. Doe that thow doest: worcke  
that thow workest: let not thy foote  
cease, let not thy hand cease, vpon the  
natiuitye of the Apostles, thow shalt  
come vnto me, and I will giue thee thy  
reward. And so seauē years after, vpon  
that very daye of the Apostles, after  
he had ended the solemnity of Masse  
and receiued the mysteries of the sa-  
cred communion, he departed this life.

*Cassius  
offered sa-  
crifice and  
saide  
masse.*

OF ONE THAT VVAS TAKEN BY  
*his enemies, and put in prison, whose irons  
fell off at the tyme of the sacrifice: and of  
one Baraca a mariner that was by the holy  
sacrifice, deliuered from drowninge.*

## CHAPTER LVII.

**T**Hat also which I haue hearde, is  
knowne to manye, to witt, how  
one was by his enemies taken and putt  
Y in pri-



Oblation  
of sacri-  
fice.

By this  
appeareth  
how anai-  
lable the  
holy sa-  
crifice is.

The Bis-  
shop of  
Rome co-  
manded  
Bishop-  
pes of  
other  
countries.

in prison with irons vpon him: for whom his wife caused vpon certaine daies sacrifice to be offered: who longe tyme after returning home to his wife, tolde her vpon what daies his boltes vsed to fall of: by whose relation she founde, that it was vpon those very daies, in which sacrifice had bin offered for him. By an other thinge likewise which happened leauē years since, the verye same truthe is confirmed. For when *Agathus* Bishop of *Palermo* (as many faithfull and religious men both haue and still do tell me) was in the tyme of my predecessor of blessed memory, commanded to come to *Rome*, and in his iorneye fell into such a tempest at sea, that he despaired of euer comming to lande. The mariner of the shippe called *Baraca* (who nowc is one of the clergy and serueth in the same churchc) gouerned an other small vessell, tied to the poupe of the former shipp: the roope whereof breaking in peeces, awaye it went with man and all, and amongst the huge mountaines of waters, quickly vanished out of sighte. The shipp in which the Bishop was, after many great danugers, at length

length arriued all weather beaten at the Ilande of *Ostia*: and when three daies were past, and the Bishop coulde heare no newes of the foresaide mariner that was so violently caried awaye with the storme, nor see him in any part of the sea, very sory he was, and verily beleueed that he had bene drowned: and so vpon great charity bestowed one thing vpon him being yet aliue, which was not due vnto him, vntill he was deade: for he willed that the sacrifice of the healthfull oblation, shoulde be offred vnto almighty God, for the absolution of his soule: which being done accordinglye, and the shipp newe rigged, awaye he departed for *Italy*, where arriuing at *Portua*, he founde the mariner aliue, whom he verilye supposed to haue bene drowned: vpon which goode chaunce altogether vnlooked for, very glad he was, and demanded of him, how it was possible that he coulde escape so many daies, in so great a daunger and so terrible a tēpest: who told him, how in that storme he was tossed with that little shippe which he gouerned, and how he did swimme with it being full of

*Sacrifice  
offered  
for the  
soules de-  
parted.*

Y 2

water:

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water: and so often as it was turned  
vpside downe, how he gat vpon the  
keele, and helde fast there: adding also  
that by striuing and laboring thus con-  
tinuallie daye and nighte, at lengthe  
with watchinge & hunger his streng-  
the began to faile him: and then he tol-  
de how by the singular prouidence and  
mercye of God he was preserued  
from drowninge: for as euen to this  
verye day he still affirmeth, so then did  
he verifie the same to the Bishoppe,  
telling him in this manner. As I was  
(quoth he) striuing and labouring in  
the sea, and my strengthe began to faile  
me, suddainlye I became so heauy of  
minde, that me thoughte I was nei-  
ther waking nor yet a slepe: and being  
in that case in the midst of the sea, I  
sawe one come, who broughte me  
breade to refreshe my tired bodye:  
which so sone as I had eaten, I recoue-  
red my strengthe againe: and not lon-  
ge after, a shipp pausing by toke me in,  
and so was I deliuered from that dan-  
ger of death and set safe a lande. The  
Bishoppe hearing this, inquired vpon  
what day this strange thing happened,  
and he founde by his relation, that it  
was

was that verie daye, in which the *Note how*  
 Prielt in the Ilande of *Ostia*, did sacri- *available*  
 fice for him vnto God, the hoast of the *the holy*  
 holy oblation. *Peter.* *sacrifice*  
*is.*

That which you report, my selfe  
 also hearde at my being in *Sicily.*

*Gregory.*

I for my part doe verily beleue, that  
 the reason why by Gods prouidence,  
 this thinge falleth out thus apparant-  
 lye to them that be liuing, and thincke  
 nothing thereof is, that al may knowe *Some sin-*  
 how yt theire synnes be not irremissi- *nes par-*  
 ble, that they may after death obayne *donable*  
 pardon and absolution for them, by *after*  
 the oblation of the holy sacrifice. But *death.*  
 yet we haue here to note, that the ho- *The holy*  
 ly sacrifice doth profit those kinde of *sacrifice*  
 persons after theire death, who in their *profiteth*  
 life tyme obtayned, that such goode *some after*  
 workes as were by their friendes done *theire*  
 for the might be available to their sou- *death.*  
 les, after they were out of this worlde.

OF THE VERTVE AND MYSTERIE  
*of the holy sacrifice.*

CHAPTER LVIII.

**A**Nd here also we haue diligent-  
 ly to consider, that it is far more

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secure and safe, that euery man should doe that for him selfe whiles he is yet aliue, which he desireth that others should doe for him after his death. For far more blessed it is, to depart free out of this worlde, then being in prison to seeke for release: and therefore reason teacheth vs, that we shoulde with our whole soule contemne this present worlde, at least because we see that it is nowe gone and past: and to offer vnto God the daily sacrifice of teares, & the daileye sacrifice of his bodye and blood. For this sacrifice doth especially saue our soules from euerlasting damnation, which in mystery doth renewe vnto vs, the death of the sonne of God: who althoughe being risen from death, doth not nowe dy any more, nor death shall not any further preuaile against him: yet liuing in him selfe immortallie, and without all corruption, he is againe sacrificed for vs in this mysterie of the holy oblation: for there his body is receiued, there his fleshe is distributed for the saluation of the people: there his bloode is not nowe shed betwixt the handes of infidels, but poured into the mouches of the faithfull

*Note*

*what was  
the daily  
sacrifice  
in the  
primatiue  
churches.*

*The real  
presence.*

full. Wherefore let vs hereby meditate what manner of sacrifice this is, ordained for vs, which for our absolution doth alwaies represent the passion of the onely sonne of God: for what right beleewing Christian can doubt, that in the very howre of the sacrifice, at the wordes of the Priest, the heauenes be opened, and the quires of Angels are present in that mystery of *Iesus Christ*: that highe thinges are accompanied with lowe, and earthly ioyned to heauenlye, and that one thinge is made of visible and inuisible.

*Ponder  
attenti-  
uely these  
wordes.*

HOVV VVE OVGHTE TO PROCVRE  
*sorrowe of hart, at the tyme of the holy  
mysteriēs: and of the custodie of our  
soule after contrition.*

## CHAPTER LIX.

**B**Vt necessary it is, that when we doe these thinges, we shoulde also by contrition of hart, sacrifice our selues vnto almighty God: for when we celebrate the mystery of our Lordes passion, we ought to imitate what we then doe: for then shall it truly be a sacrifice for vs vnto God, yf we offer  
our



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our selues also to him in sacrifice. Care-  
full also must we be, that after we ha-  
ue bestowed some tyme in praier, that  
as much as we can by Gods grace, we  
keepe our minde fixed in him, so that  
no vaine thoughtes make vs to fall vn-  
to dissolution, nor any foolishe mirth  
enter into our hart: least the soule by  
reason of such transitory thoughtes,  
lose all that which it gained by former  
contrition. For so *Anne* deserued to ob-  
taine that which she craued at Gods  
hande, because after her teares she pre-  
serued her selfe in the former force of  
her soule: for of her thus it is written.

1. Reg. 1. *And her lookes were not any more chaunged to  
diuers thinges. She therfore that forgot  
not what she desired, was not depri-  
ued of that gifte which she requested.*

THAT VVE OVGHTE TO PARDON  
*other men theire synnes: that we may ob-  
taine remission of our owne.*

#### CHAPTER LX.

VVE haue also further to  
knowe, that he doth right-  
ly and in good sorte demande par-  
don for his owne synne, who doth for-  
giue

giue that, which hath bene done against him selfe . For our gifte is not receiued, yf before, we free not our soule from all discorde and lacke of charitye: for our Sauour saith. *If thou Math. 5.*  
*offer thy gifte at the altar, and there thou remember that thy brother hath oughte against the, leaue there thy offering before the altar, and goe first to be reconciled to thy brother, and then comming thou shalt offer thy gift.* Wherein we haue to consider, that whereas all synne by a gift is loosed, howe grievous the synne of discorde is, for which no gift is receiued: and therefore we oughte in soule and desire, to goe vnto our neighbour though he be far of, and many miles distant from vs, and there to humble our selues before him, and to pacifye him by humility and hartly goode will, to the end that our creator beholdinge the desire of our minde, may forgiue vs our owne synne, who receiueth a gift for synne. And our Sauour him selfe teacheth vs, how that seruant which did owe ten thousande talentes, by penance obtained of his Lord, the forgiuenes of that debt: *Math. 18.*  
 but yet because he would not forgiue his fellowe seruant, an hundred pence,  
 which

514. THE DIALOGUES OF  
which were due to him, that was againe  
exacted at his handes, which befo-  
re was pardoned. Out of which sayin-  
ges we learne, that yf we do not from  
our hart forgiue them which are com-  
mitted against vs, how that is againe  
required at our handes, whereof befo-  
re we were glad, that by penance we  
had obtayned pardon and remission.  
Wherefore whiles tyme is giuen vs,  
whiles our iudge doth beare with vs,  
whiles he that examineth our synnes  
doth expect our conuersion and a-  
mendment: let vs mollyfy with tea-  
res the hardenes of our harte, and  
with sincere charity, loue our neigh-  
bours: and then dare I speake it boldly  
that we shall not haue any nede of  
the holy sacrifice after our death:  
yf before death, we offer vp  
our selues for a sacrifice  
vnto almighty  
God.

F

Pag  
Pag  
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Pag.

FAVOURITES ESCAPED  
IN SOME FEWE  
copies.

- Pag. 38. lin. 17. read *message*.  
Pag. 96. lin. 10. read *childe*.  
Pag. 268. lin. 13. read *opinion*.  
Pag. 289. marg. blott out the word *how*.  
Pag. 297. lin. 10. read *boldlye*.  
Pag. 290. lin. 23. read *stick*.  
Pag. 269. lin. 16. read *into*.  
Pag. 386. lin. 2. read *spake*.  
Pag. 437. lin. 19. read *corruptible*.  
Pag. 461. lin. 27. blot out the word *saying*.  
Pag. 473. lin. 13. read *forthwith*.  
Pag. 474. lin. 19. read *quantitie*.  
Pag. 489. lin. 22. read *life*.

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A SHORTE  
RELATION  
OF DIVERS MIRACLES,  
WROUGHTE AT THE ME-  
MORIES OR SHRINES OF CER-  
TAINE MARTIRS, ESPECIALLY  
S. Steuene, the Protomartyr of  
Christes Church.

*Written by the auncient, learned, and holy doctor  
S. Augustin: and translated into our English tongue  
by P. VV.*

---

Hebr. cap. 13. v. 7.

Remember your Prelates, which haue spoken  
the wordes of God to you: the ende of  
whose conuersation beholding, imitate  
their faith.

---

Gregor. lib. 8. epistol. cap. 37.

*He that desireth thoroughly to be filled with delicious  
foode: let him reade the workes of Blessed Augustin.*

Printed at Paris. 1608.





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TO  
THE GOODE  
CHRISTIAN  
READER.



Accordinge to promise (gentle Reader) I haue here for the antiquitie and veritie of our religion, added to S. Gregorie, the testimonie of glorious

S. Austen: vpon whom the heauenly dewe of Gods grace was so plentifully poured, that he was for sharpenesse of witt, depth of learninge, and holynes of life, both to them of his time, and all posteritie, the light of the world, and salt of the earth. Many, singular, and rare testimonies for his vertue, learninge, and zeale of true religion, might be produced: but I will content my selfe only with two. The first shalbe of S. Celestinus Bishoppe of Rome who writeth thus in his comendation: Augustinum sanctæ recordationis virū, &c.

We haue allwayes for his life and merits had in our communion, Augustin

*Epist. 1.  
ad quosdā  
Galliarū  
Episcopos.  
cap. 1.*

4 THE PREFACE TO  
 a man of holy memorie : neither was  
 he euer so much as once touched, with  
 any sinister suspicion : Whom longe  
 since we remember to haue bene of so  
 great learninge , that he was by my  
 predecessors, reckoned amongst the  
 best Doctors : Wherefore all did ge-  
 nerallie thinke well of him, as he that  
 was euey where both loued and ho-  
 noured. *The secōd shalbe of master Cooper*  
*one liuing in our dayes , and not partial*  
*as the world knoweth on our syde , whose*  
*woordes be these.* Aulien the most fa-  
 mous and learned Doctor of Christes  
 Church was Bishoppe of Hippone a  
 Citie in Affricke. This man was of  
 such excellent witt, that in his Child-  
 hooode he learned all the liberall scien-  
 ces, without any instructor: and in all  
 partes of Philosophie, was wonder-  
 fully learned . At the begininge he fa-  
 uored the opinion of them , which be  
 called Maniches: but by the continuall  
 prayer of his goode mother Monica,  
 and the persuation of holy S. Ambro-  
 se , he was conuerted to the true faith.  
 They both being replenished with the  
 holy Ghost, sang the psalme *Te Deum*,  
 answering mutually one the other.

After

In his  
 chronicle  
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 397.

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After in prayer, writinge, & preachinge, he so much profited the Church, that his name is worthyly had in reuerence of all men: and generally all Protestants so esteeme him, as of no one Doctor more. To this holy and learned Father, we appeale for tryall of our cause. They denye prayer and inuocation of Saintes, as iniurious to Christ, and sauoringe of idolatrye: we defend it as Catholicke, and Apostolicall. They condemne pilgrimage and visitinge of Martyrs tombes for superstitious, and abhominable: VVe teach it to be goode and lawfull. They detest shrininge of Saintes bones, the reuerent touchinge and carrying their relicks in procesion: VVe imbrace it as highly redoundinge to the honour of God, from whose diuine fountayne all their grace did flow, and by such signes do praise God in his Saints, and know their death to be precious in his sight. Now whether in these pointes S. Austen doth fauor vs, or helpe them, that I leaue to the iudgment of all Protestants, thoughe neuer so partiall in their owne cause, after they haue readd ouer this smal treatise; for our cause is so clere, and the auncient father so close on our side, that most assured I am, were his name suppressed, and a title prefixed accordingly (which spirituall stratagem with such as allowe

## 6 THE PREFACE TO

the authoritye of this Father, any that please may sone put in practise) they would rather scoffe and deride them for phantastical newes sent out of the new world by the Iesuits, and trim tales meete for dotinge old wemen to solace them selues, then once imagin that such doctrine was current in the flourishinge time of the primatiue Church; or so much as dreame, that such grosse stufte in their concept, could come from the penn of that learned Clerck and worthy Father S. Austen: VVhat salue then for this sore can be deuised? will they haply say, that the booke from whence this doctrine is fetched, is some bastarde slippe, and falsely fathered, vpon that holy Doctor? This shifte can not serue, there being not so much as any colour to countenance such a cauill: for all learned men confesse it not only to be his, but also one of the most notable monuments that euer he published: being made in his riper age, against insultinge Pagans and insidels, in defence of Christian religion, and about which he laboured many yeares, before he brought it to perfection: all which circumstances maturely considered, make his authoritie in the foresayd articles far more great and wayghtye. VVill they tell vs that he wrot a booke of Retractions, and so not vnlikely that these opinions of his be there recalled? willingly should I graunt

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graunt it, yf any such thinge were there extant: but seinge no cunninge in searchinge can finde that out, which is not there to be found, they must needes graunt, that this answere bringeth rather corrsue, then comfort to their cause: for yf in his latter times he perused ouer all his workes, and yet neuer reuoked any one article of the Catholike faith, then can not his booke of Retractations any wayes preiudice, but rather giue them more credit, and make his authoritye more to presse them. And what man of common sense, that readeth his ourne woordes, will euer thinke that he could retract what he there writeth, concerning prayer to Saints, visitation of relicks and the like? seinge they were not any priuate opinions of his ourne, but the common beleefe and practise of Gods Church, as is euident out of the treatise followinge. Smaller matters God knoweth they be, which he speaketh of in his Retractations, and two only things he retracteth in his booke of the City of God from whence these stories are taken. The first is, that he thought it a miracle, that fire from heauen did runne betwene Abrahams sacrifice; It should not (quoth he) haue bene put downe for a mi- Lib. 10.  
racle, because this was showne him in vision. The second is, where he sayth



# THE PREFACE TO

that Samuel was not the sonne of Aaron. I should rather (quoth he) haue layd, that he was not the sonne of a Priest, because Samuels father is found amongst the sonnes of Aaron, but a Priest he was not, &c. Such priuate opinions as these, of smal importance, as each one seeth, he retracteth in that booke; other mayne and many articles of diuinitie, in controuersie betwixt them and vs, he doth not retract; which argueth playnly, that they are sound, and Catholike, and were the beleefe of that time. And this the Protestants, that be learned be not ignorant of, for which cause when we object that S. Aulien prayed for his mothers soule: that he belecued Christ to haue descended into that part of hell, called Limbus patrum, or Abrahams bosome, and deliuered Adam from thence, and the rest of the holy fathers: that he thought it necessary to vse the signe of the Crosse: that it was herefy to teach that virginity and marriage were of like merit, and such like points in controuersie: they neuer tell vs, that he retracted these opinions, knowing full well that no such thing is there to be found: and therefore though this deuise runneth vp and downe in corners, & helpeth sometimes amongst ignorant people, and giueth a pretty grace when his booke is not present, yet most  
sure

Lib. 9. cō-  
fes cap. 11.

12. 13.

Epist. 93.

ad Euodiu

& 20. de

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Tract. 118

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Heref. 82.

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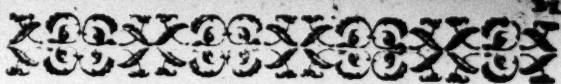
sure I am that not any of our learned aduersaries would be willinge to ioyne with vs vpon that yssue, being not ignorāt, that this answeare rather desireth darknes then loueth light: which is the reason as I suppose, that it cometh seldome in print: for except it were once, yf once, neuer did I se any such thinge, though in common conference it be the common refuge and sanctury. The Protestantes of Magdeburge destitute of a better answer, help out the matter with flatte lying, making S. Augustin to reprehende that, which he doth highly commende. Augustin (say they) in his 22. booke of the citie of God, the 8. chapter, concerning the relicks of Steuene writeth, that a superstitious and greate cōcurse of multitudes was made vnto them euene into Affricke, the people being become mad with certaine illusions, which were reputed for miracles. But this ouer-reaching libertie argueth their cause to be desperate, and that no sounde ansuere can be found to auoide so irrefragable a testimonie: they greatly iniurie that worthy father, he neither calleth those miracles illusions, nor censureth the people for superstitious or madde: those termes be slippes of their owne planting: nay what doth he els in that whole chapter, but proue that the catholicke

Centur. 5.  
cap. 6. col:  
699.

*faith wanteth not miracles? can any then beleeue, that he would call them illusions, by which he affirmeth our faith to be proued? Peruse (goode reader) the treatise followinge, and I leaue it to thy iudgement whether they had the feare of God before their eyes, that enter-tayned so grosse and gracelesse an inuention. Glorious S. Austen then whom so much they admire (notwithstanding these former shiftes) is ours: and the catholike Church, the Apostles and Christe him selfe, is oures: for what doctrine he brought from heauen: what the disciples learned of him, and their posterity receiued from them: that did this worthy Father, and the Church of Christ in his time beleeue; VVherof as no good Christian euer made doubt: so doth himselfe affirme in these words with which I will here end. That which (the fathers and catholike Doctōrs) found in the Church, they did hold: that which they learned, they taught: that which they receiued from their Fathers, the same they deliuered to their children.*

P. W.

*Lib. 2. con.  
Iulian. Pe-  
agianum  
cap. 10.*



A  
FEW SELECTED  
MIRACLES CONCERNING

THE HONOUR OF SAINTES:

*Gathered out of S. Augustins 22.*

*booke, Of the citie of God.*

*Chap. 8.*



ANY miracles in these  
our dayes be wrought in  
Christes name, eyther  
by his sacraments, or by  
the prayers, or shrines of  
his Saintes: but they be not blazed  
out with fame (as those be which are  
in the scripture) and so lacke that pub-  
like glory in the eyes of the world  
which those haue. For the canon of  
the sacred scripture (which requisite  
it was, shoulde be published in all  
places) doth make them euerywhere to  
be readd and remembred of the whole  
world: but these other miracles are  
knowne where they were done, and  
yet scarcely the whole city, or all the

## 12 SELECTED MIRACLES

inhabitans of that place. For sometime very fewe do knowe them (others neuer hearing any thinge) especially if the city be great: and when they be tould to others in other places, the reporters are not of so great authoritye, as that they can be beleued, without difficulty or doubtinge, no although they be related to Christiās, and that by them which professe the name of Christ.

That miracle which was wrought in *Millan* at my being there, when a blinde man receiued his eye-sight, might come to the knowledge of many: because both the city is great, and the Emperour at that time kept his court there, and infinite store of people were present (when the miracle happened, going in troupes to the bodyes of the martyrs *Prothasius* and *Geruasius*: which hauing bene long time vtterly vnknowne, were in sleepe reuealed to *Ambrose* the Bishoppe, and so founde:) where that blinde man leauinge his old darknes, beheld the new and ioytul light of this world.

*Hesperius* the \* Tribune who dwelleth here amongst vs, hath in the territory of *Fussalen* a farme called *Zubedy*:

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and vnderstandinge that the house to  
 the trouble of his cattle and seruants,  
 was haunted with wicked spirits, he  
 requested in my absence, that some  
 of my priests would vouchsafe to goe  
 thether, that by their prayers they  
 might be driuen away. One of them  
 went, and offered there the sacrifice of  
 the body of Christ, praying instantly,  
 for the quietnesse of that house, and  
 forthwith by Gods merciful prouidēce,  
 it was discharged from that former  
 vexation.

*The sacrifice of the  
 body of  
 Christ,  
 commonly  
 called the  
 Masse.*

The same man had also giuen him  
 by a friend of his a peece of holy  
 earth, brough from *Ierusalem*, out of  
 our Sauours sepulchre, which he had  
 hanged vp in his owne chamber, least  
 some harme migh also haue come to  
 himselfe. But after his house was de-  
 liuered from the foresayd trouble, he  
 begane to thinke with himselfe, what  
 was best to be done with that earth,  
 which now for reuerence sake, he  
 would not any longer kepe in his  
 chamber. It fell so out, that my selfe  
 and *Maximianus* Bishop of *Sinica* were  
 not far of, whome he requested to  
 come thither, which we willingly did.

And



#### 14 SELECTED MIRACLES

And after he had told vs all that which had happened, he desired that the holy earth might be put in some place, and so to haue a Chappell built, vnto which Christians might repaire, for the celebratinge of such things as belonge to God. Content we were to satisfie his desire, and so it was done accordingly. There dwelt not far of a certaine younge man of the country, sicke of the palsye, who hearinge hereof, desired his paréts that without all delay they would carry him to that place, which being done, there he prayed, and forthwith departed from thence safe and sound.

In a certaine village called *Victoria*, not thirtie miles distant from *Kings Hippo*, there is a ihrine of the blessed martirs of *Millan*, *Geruasius* and *Protasius*, vnto which a certaine young man was brought, into whome the deuill had entered, as he was a wathing of his horse in the heates of summer. Lying there almost dead, or at least like a dead man, the Lady of the place according to the custome, came thither with her maides, and certaine Nunnes, to euen-song, & they began to singe hymnes:  
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with which noise he was as it wer  
strooken and shaken out, and roaring  
terribly, he layd hould of the altar, and  
not daring, or not being able, to stir  
it, yet let it go he would not, but held  
it as fast as though he had bene bound  
or nayled to the same, and pittifully  
howling out, he desired them to spare  
him, confessing where, when, and in  
what manner, he possessed the young  
man. At length he told them that  
he would go forth, and named all those  
parts of his body, which he threatned  
at his departure to cutt of: and whils  
he was thus speakinge, out he went.  
But the mans eye fell out vppon his  
checke, and hunge there by a litle  
string, cominge as it were from the  
inward roote, and the midst of his eye  
which before was black, became all  
white: which thing when the people  
present did behould, (for many that  
heard him cry out so terrible came  
thither, all which prostrate prayed for  
him) though glad they were to see him  
sound of minde, yet sory for the hurt  
of his eye, and thought it the best way  
to send for a surgeon: but his brother  
in law who had brought him thither,  
liked

# 16 SELECTED MIRACLES

liked not, of that, for God is able (quoth he) by the prayers of his Saints who hath cast out the deuill, to restore him likewise his eye againe . Wherefore as well as he could , he put the eye into his former place , and bound it close vpp , not thinking goode to haue it opened vntill seauen dayes were expired, after which time he found it perfectly weell .

Others also in the same place were cured, of all which to speake in particular would be tedious and ouer long. A certayne old man there was called *Florentius* dwelling here in *Hippo* . one that was religious and poore, and gott his liuinge by mendinge of garments, who by ill chance lost his cloake , not hauinge wherewith to buy an other: where-vppon he went to Church and prayed to the twenty martyrs (whose shrine at this day is here very famous) that they would helpe him to an other cloake : and he spake so loude that certayne mery companions that ouer heard him , fell a laughinge; iestinge, & scoffinge at him, as though he had begged mony of the martyrs to buy him a new garment , and in this

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this manner they followed him out of the Church. But the good man without saying any thing, went forth: where he espied vppon the sea side, a great fish leaping and skipinge, that was lately cast vp, which by their help he gott, and strayght after sould it to a certayne cooke called *Caroso*, for an hundred halpence, (which cooke was an honest man, and a good Christian) telling him all the matter as it had happened, purposing with the mony to buy some wool, that his wife therof might prouide him more apparrell. But when the cooke came to open the fish, he found in the bowels a ringe of gould: whervppon moued by and by with pittie, & terrified with religion, he restored it to *Florentius*, saying: behould how liberally the twēty martyrs haue sent the apparrell.

At the *Tibilitan* waters, at such time as Bishopp *Proiectus* carried thither the relickes of the most glorious martyr *S. Steuen* great multitudes of people came to his thrine, amongst whom a blinde woman, desired that she might be brought to the Bishoppe, that carried those holy relickes:  
and

18 SELECTED MIRACLES

and when she was come, she gaue certaine flowers, which she brought: and receiuinge them agayne, she put them to her eyes, and strayght wayes she was restored to her former sight.

Colony

or colony is a place inhabited by people, that came from some other place.

An other shrine there is like wise of the same martyr in *Sinecen*, a towne not far from the Colonye of *Hippo*, which *Lucillus* Bishopp of the same place, carried in a procesion; and a fistula which long time had put him to much payne, (and which a Phisitian of his familiar acquaintance was to haue lanced) by the bearing of that holy carriage was suddenly cured, for neuer after could he finde it any more in his body.

*Eucharis* a Spanish Priest dwelling at *Calama*, lay sicke of an old diseale of the stone, and was cured by the shrine of the foresayd martyr *S. Steuen*, which Bishopp *Possidius* brought to that place. The very same man afterward by the extremity of an other sicknes, lay so like a dead man, that none makinge any doubt therof, they bound his hands together: but by help of the foresayd martyr, one bringing the preists coate from his shrine, and casting

casting it vppon his body, he was restored to life againe.

There dwelt in the same place, a mā of his degree, in very good accout, called *Martialis*, wel strooken in yeares, but one that could not abide Christian religion: yet his daughter and sonne in lawe were both Christians, baptised that very yeare: both which instantly besought their sicke father, that he would likewise become a Christian: but all in vayne, for in no wise could they perswade him, but in great anger he commanded them out of his sight. His sonne in lawe in that necessity, thought it best to visite the shrine of S. *Steuens*, and there with all his deuotion to make his prayers, that God would giue him a good minde, and inspire him quickly to become a Christian, and to beleue in Christ: and so he did with great sighing, many teares, much sinceritye, and a burninge affection of true pietie: and vppon his departure, he carried with him from the altar, some of the flowers which came next to hand, and when it was night, he layd them vnder his father in lawes head, after which he fell a sleepe:



20 SELECTED MIRACLES

sleep: and behold before it was yet morning, the old man cried out, that thy would runne to the Bishop (who by chance was then with me at *Hippo*) but vnderstandinge that he was not at home, he desired that some of his Priests would vouchsafe to come vnto him: and when they were present, he told them that he did now belecue in Christ, and so he was baptised, to their great admiration and ioy. And so long as he liued after, he had these words continually in his mouth: O Christ receiue my spirite: him selfe being altogether ignorant, that these were the very last words which *S. Steuene* spake, when he was stoned of the Iewes: which were also the last that euer he vttered, for not long after he departed this life.

In the same place three others sicke of the goutte, wer cured by the same martyr. Two of them were Cityzens, and the third a Pilgrim: and the Cityzēs were straight healed with out any more adoe: but the Pilgrim was instructed by reuelation what he should do, when the payne came vppon him, which

which so often as he did the griefe straight vanished away. 3

There is a peece of ground called *Andurus*, where there is a Chnrch, and in it a shrine of the martyr S. *Steuens*. By chance certayne oxen running out of the vway, did vvith the vvhecle of the cart, crush a litle childe as he vvvas playing in the yard, and by and by, after a fevv pangues it gaue vp the ghost. The mother tooke it vp in her armes, and carried it to the Church, & there layd it before the shrine of the martyr: and it did not only returne to life, but vvvas also perfectly cured, that no shew of any hurt at all remayned.

A certayne Nunne likewise dwelling hard by the same Church, in a place called *Caspaliana*, was desperatly sicke, whose gowne some of her friends carried to the same shrine, and before it vvvas brought backe agayne, she vvvas dead: notvvith standinge at their returne, they layed it vppon her dead corpes, vvher vpon her soule returned into her body, and she to life agayne.

At *Hippo*, one *Bassus* borne in *Siria*, did pray before the shrine of the same martyr for his daughter, vvwhich vvvas  
dange-

dangerously sicke, and carried with him thither her gowne: and so it happened, that whils he was there at his deuotions, she departed this life. His seruants in hast came from his house, to let him vnderstand that dolefull newes: but his freinds that mett them, did vtterly forbidd them, least he should before the people haue lamentably cryed out. Returning home, and finding the house full of weeping and wayling, he layd vpon her dead corps, the garment which he brought from the shrine of the martyr: and forthwith she returned to life againe.

In the same place the sonne of one *Ireneus* a collector, departed this life: whose body likewise was layd forth, and all things with much weeping & sorrow made ready for his buryall. One comfortinge the father, gaue him counsell to annoynt his sonnes body with the oyle of the same Martyr, which being done, the younge man reuiued,

Likewise *Eleusinus* the Tribune, who dwelleth here amongst vs, had a young sonne of his, an infant, which dyed; whome he layd vpon the shrine  
of the

of the Martyr which is in the subvrbes, and after he had prayed there with teares, he carryed him backe aliue.

What shall I doe? my promise to finish this worke doth binde me, that I can not here report all those miracles which I knowe: and no question but many Christians will be sory (when they reade these here mentioned) for that I haue passed ouer so many other with silence, which they know no lesse then my selfe: whome at this time I beseech to pardon me, and to thinke with them selues, what a labour it is to performe that, which the necessity of the worke taken in hand compelleth me not to performe. For if I should write only of the miraculous cures (to omitt all other) which haue bene wrought by this glorious martyr *Steuē* in the Colony of *Chalamma*, as also in oures, it would require many bookes: and yet all could not be gathered together, but only those, of which certificates haue bene giuen, to the end they might be read to the people: for we tooke order to haue it so done, for as much as miracles also in our tymes like vnto those of former  
dayes

24 SELECTED MIRACLES

dayes haue bene wrought, which vve thinke very conuenient that they should come to the knowledge of many. And it is not two yeares since, that this shrine began to be at *Kings Hippo*, and many (vvhich vve know most certaynly) gaue no certificates in vvritinge of such miracles as happened: aud yet when I wrott this, the number of them vvvhich haue bene giuen, came almost to seauenty. But at *Chalama* vvhere his shrine vvvas before, and vvhere such billes or certificates be oftner deliuered in, they be incomparably far more.

We knowe also that at *Vzalis*, which is a colony not far from *Vrica*, many notable things haue bene done by the same martyr *S. Steuen*, vvwhose shrine vvvas there set vp by Bishop *Euodius* lōg before it vvvas here vvith vs: but there they vse not to keepe a register of the miracles, or rather in times past they did not, but now they beginne to do it. For at my being there, vvvhich vvvas not long since, both my selfe and the Bishoppe of the same place, did persvvade the Lady *Petronia* a noble woman, who was there miraculously  
cured

cured of a great & long disease (about which many Phisitians had laboured in vaine) that she would giue vp in writinge a publike testimonial of the miracle, that it might be readde to the people, which most obediently she performed: wherin also she putt downe that, which though I make hast forward, yet I can not omitt. She sayd therefore that she was perswaded by a certayn Iewe, to put a ring on a girdle made of heare, and to tye that about her, next vnto her bare body: and that vnder the gemme of the ring she should put a stone, that was found in the reines of an oxe: hauinge tyed this about her, as a remedy for her disease, forth she went to the shrine of the martyr, and departing from *Carthage*, she lodged all night at her owne mannor, in the confines of the riuer *Bagrada*: and rising vp in the morning to go forward on her iorney, she espied the ring lying vpon the ground before her feete: where at some-what amazed, she felt vppon the girdle, and finding that, as it was before, with all the knotts fast tyed, she suspected that the ringe had bene broken, and so slipped



## 26 SELECTED MIRACLES

out : but findinge that also safe and sound, then she presumed that by so notable a miracle, she had almost a pledg of her future recovery : where vpon she loosed that girdle, & together with the ring threw it into the riuer.

*And in  
this num-  
ber be  
many Pro-  
testantes.*

They will not beleue this, which beleue not that our Lord *Iesus Christ* was brought forth without any detrement to his mothers virginity, and that he entred into his disciples the dores being shutt: but let them enquire the truth of this relation, and yf they finde it to be as I haue reported, then let them beleue those other things to be most true ; the woman is honorable, of an honorable parentage, and honorably married. She dwelt in *Carthage*, which is a great city, and she of great nobilitie. Such things as these, suffer not such a miracle as this to be vnknewne. The martyr himselfe by whose intercession she was cured, beleued in the sonne of her, that remayned a virgin : beleued in him who entred into his disciples the dores being shutt. Finally, which is the cause why I haue made rehearsale of all these things, he beleued in him who

who in that flesh ascended vp into heauen, in which he rose from death, and therfore by him so many miracles are wrought, because for his faith he shedd his bloud.

One miracle there is, which was done here amonge vs, I say not greater then the former recited, but so famous and well knowne, that I thinke there is none dwelling in *Hippo*, but eyther did se it, or at least hath heard thereof, neyther is it possible that any can euer forgett it. Seuen brothers and three sisters there were, all children of one man, borne at *Cesarea* in the countrie of *Cappadocia*, of a good family: whom the mother straight vppon the death of their father did curse, for a certayne iniury which they offered her, and which she tooke passing heauyllye. Whervpon God punished them with such a pittifull pallsye, that they did most horribly shake: vpon which lamentable chance, being ashamed to remayne where they were knowne, they departed for diuers countries, wādring vp and downe throuhout the whole Romaine Empire: and at length two of them, the brother and the

## 28 SELECTED MIRACLES

sister, called *Paulus*, and *Palladia*, came into this our countrie, being before wel known to many other places, for their markable miserye, and they arrived here about fifteene dayes before Easter, not ceasinge dayly to goe to the Church, in which also they did frequent the shrine of the glorious martyr *S. Steuen*: where they did earnestly pray that God would pardon their sinnes, be reconciled to his wretched seruants, and at length restore vnto them their former health. And both there and wheresoeuer they went, the people marueyled and gazed vpon them: and such as before had sene them in other places, and knew both them, and the cause of their lamentable shakinge, made the matter known to so many as they could. When Easter day was come, the young man early in the morninge, went to the Church, being already full of people, and laying hold as he prayed vpon the barres of that holy place where the shrine was, suddenly he fell prostrate, and lay as though he had bene a sleepe, yet without any trembling or shaking at all, which before he did also when he slept.

slept. The people present some were  
 amazed, some affrayd, some grieued, and  
 one amongst the rest being about to  
 lift him vp, others would not suffer  
 him, but thought it better to expect, to  
 see what would become of him: and  
 behould after he had remayned in that  
 manner some litle time, he rose vp  
 without any shaking at all: being now  
 safe and sound, & stoode amongst them  
 in perfect health, behoulding them  
 that marueiled at him. Who was then  
 present that looked vppon him, and  
 sawe what was done, that did not  
 magnifie and prayse Gods name? And  
 the Church on all sides did rebound  
 with noyse, the people cryed so out,  
 and reioysed at that which had hap-  
 pened: Word of this miracle was  
 brought vnto me, where I was sitting  
 ready to come into the Church, one  
 posting after an other, the latter euer  
 bringing that for newes, which others  
 had told before him. As I was glad,  
 and secretly in myne heart gaue God  
 thanks, in cometh the man himselve  
 with a great troupe following him,  
 whome falling downe at my feete  
 I embraced and lifted vp againe.

Forth we came to the people, where we found the Church, sounding with ioy, each man on all sides crying out, God be thanked, and his name be blessed for euer: I saluted the people, and forthwith out they cried againe, repeating but far more feruently, the same very words. At lenght when silence was made, the sacred scriptures were solemnely read & when my time of preaching was come, a few words I spake meete for that time and answerable to that great mirth and ioy.

The man went home with me to dinner, where very diligently he told me the whole history of the calamities of his mother and brethren. The next morning after the sermon was ended, I promised the people that the particularities of the matter should in writing be readde vnto them the day following, which was accordingly performed: and whils it was in reading, I caused both him and his sister to be sett vpon an highe place not far from the pulpitt: where all the people, men and wemen might see them both standinge, the one safe and sound, the other pittifully shaking in all partes of

her body: and they which before had not sene him in his misery, beheld in his sister what God had mercifully done for him: and in him they did see for what to thanke God, and in her for what to pray vnto Christ. When there bill was readde, I willed them both to departe, and then I began somewhat more exactly to entreat of the matter: but whils I was thus busied, all on a suddaine we heard new showtinge and crying out at the shrine of the martyr: wherwith my auditors began to looke that way, and to runne to see what the matter vvas. For the poore wooman departing from the place where before she stode, went straight way to pray vnto the holy martyr, and so sone as she touched the barres, she fell downe as her brother had done before: and after a litle sleepee she rose vp perfect and sound. Demaunding therfore what had happened, and what was the cause of that ioyfull crying out, they brought her from the shrine of the martyr, into the Church where we were: wherevpon there was such a marueilous crying out of men and

B h 4      women,

*Prayer to  
Saintes.*



### 32 SELECTED MIRACLES

Women, and such weeping for ioy, that one would haue thought it would neuer haue ended. Backe agayne was she brought to the same place, where a litle before she stood trembling and shaking. Reioysing there was that she was found, like vnto her brother, for whom a litle before sory they were, that like she was not: and although as yet they had not prayed for her, yet by the sequell they perceiued, that the desires of their harts were already heard. Such reioysing and shewing out therwas, such lauding & praying God, not in words, but with such a wonderfull ioyfull noyse, that myne eares could scarce indure it: what was in the harts of that ioyfull people, but the fayth of Christ, for which blessed *Steuens* shed his bloud.

A. NOTA.

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## NOTABLE MIRACLE

VVROUGHT BY S. BERNARDE

in confirmation of diuers articles

of religion: written by one

william an Abbot, in the

thirde booke of the

saide Saintes life:

Chap. 8.

TO THE GOODE CHRISTIAN  
Reader.

**T**He miracle enſewing (gentle Reader)  
 I haue thought verie expedient to adde  
 in this place, (though far inferior to the former  
 for antiquity) becauſe it was wrought for the  
 prooſe and confirmation of diuers articles, de-  
 nied by the Proteſtants, and mayntained by the  
 Catholike church, and is of that qualitie that  
 no ſhadowe of iuſt exception can be taken a-  
 gainſt it. For it was written by a religious and  
 vertuous mā, that liued in S. Bernards time, *Se the*  
 and was very well acquainted with his life and *Preface of*  
 conuerſation: and he relateth it as done in the *S. Bernar-*  
 ſight of the world, with the particular circum- *des liſe.*  
 ſtances, of perſons, words, and ſuchlike: that  
 no place is left for incredulous ſuſpition or ca-  
 lumniation: for he that will deny ſo manifeſt a  
 ſtory, may with like reaſon, deny any hiſtories of  
 former

# 34 THE PREFACE TO

former times what-soeuer. To ascribe so pouer-  
 rable a signe to the operation of the common  
 enemy, is too iniurious to the renoumed sanctitie  
 of that holy and great seruant of God, whose  
 memory is not only reuerenced of vs, but also  
 venerable to our aduersaries them selues: and  
 besides, it is an olde deuise of wicked Porphi-

*Cōtra Vi-  
 pilant.*

*Matth. 12.  
 24.*

rius and Eunomius, as S. Hierom noteth,  
 descending to them by inheritance from the  
 Pharisees, who by like blasphemie, laboured to  
 obscure & eneruate the miracles of Christ him-  
 selfe, saying. This fellow casteth not out  
 deuils, but in Beelzebub the Prince of  
 the deuils. To this may be added, that if any  
 miracles be of force to proue the truth of reli-  
 gion (as none without note of infidelity can de-  
 nie) no questiō but they be especially those, which  
 haue bene wrought in defence and confirmation  
 of faith, and religion: for in this case the pro-  
 uidence of God, who desireth the saluation of  
 all, and whose honour it principally concerneth,  
 neuer permitteth his holy name to be in that  
 kinde abused, or superstitious idolatrye, or any  
 damnable doctrine, as it were by his owne seale  
 so be confirmed, and commended to the world:  
 neyther euer in former times can any such pre-  
 fident be produced, but many examples (to the  
 glory of Gods name, and comfort of Catholiks)  
 may be alleaged to the contrary. The idolatrous

Priests

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Priests of Baal, iointly and earnestly with loud voyce, and that a long time, called vppon their God, yea and launced them selues with kniues to the shedding of their bloud, and all this, that miraculous fire would descend from heauen for the consuming of that sacrifice, which they had prepared for his honour, and confirmation of that religion, which they taught: but as the scripture sayth, no voyce was heard, neyther was there any that gaue them answer. Simon Magus whom S. Ignatius calleth the deuils eldest sonne, attempted to rayse vp one that was dead, as Egesippus reporteth, but with vnfortunate successe. The same arch heretike, as both the foresayd author and many more report, hauing by magicall enchantments mounted him selfe vp in the aire, to ascend into heauen, was overthrowne by the prayers of S. Peter, and so disgracefully fell downe. One \*Polychronius a Monothelite heretike, with great ostentation, vndertooke, to rayse vp a dead man, therby to proue his damnable doctrine, but effected no such thinge

The like disgrace befell Cirola a great Patriarch of the Arrians, who vpon enuie to certaine catholike Bishoppes famous for miracles, corrupted a certaine cast-away of his owne sect with gold, to faine himselfe blinde,

3. Reg. 18  
Epist. ad  
Tralliano  
Lib. 3. a  
excidio  
Hierosol  
cap. 2.  
Amb. ad  
uersus  
gentes li.  
2. Civil.  
cat. 4.  
Philastr  
de heres  
cap. 3. A  
gus. her  
1.  
\*Vide ad  
synodi se  
ta aet. 1.  
Gregor.  
Turc. l.  
3. hist.  
Franco  
cap. 39

# 36 THE PREFACE TO

that by restoring him his sight, he might procure glory to him selfe, and credit to his religion. The wretched man accordinge to the lesson giuen him, cryed out after Cirola passinge by in the streetes, adiuringe him by that power which he had, to restore him his sight. The hereticall bishoppe came, and put his hand vppon his eies, saying. Accordinge to our sayth, by which we beleue God aright, be thine eyes opened: what followed? Straight waies the miserable man became blinde in deede: wherevpon he pittysfully bewayled his wickednesse, detected the damnable deuise, and cried out to the bishoppe saying. Behold thy golde, restore me the light of mine eyes, which through thy deceit I haue lost. The like pranks haue bene practised, not only by diuers others, but also by the new masters of our time, which for breuitie sake I forbear to prosecute. But God is not mocked: their designements by diuine prouidence were alwayes defeated, and shame to them selues, and confusion to their religion, was the small rewarde of such gracelesse attempts.

This being so, though he denied it cannot be, but that many magicall miscreants by Gods permission, haue done very strange things, to the seducing of diuers, as is euident in Simon Magus, and that not only by the testimony of  
other

other authors, but also of scripture it selfe: yet neuer did diuine prouidence suffer any such to be wrought for confirmation of false doctrine, as the fore-alleged examples do abundantly testifie, which is the reason, why miracles especially in this kinde, as being free from all cauilling exception, proue infallibly that religion to be of God, which is by such powerable signes first planted amonge Paganicall infidels, or afterwards defended against the innouation of after-rising heretikes: and therefore no maruaile though S. Augustin amongst diuers other things which he sayth kept him in the church (as the very name Catholike, the succession of the Bishoppes of Rome) numbred also miracles. And Richardus de S. Victore, moued with such strange miracles, as supernaturall grace had vouchsafed to worke for confirmation of the Catholike sayth, with great zeale and confidence speaketh thus to God. O Lord if it be error which we belecue, thou hast deceiued vs: for these things haue bene confirmed in vs, by those signes and woonders, which could not be done but by the. Seing then S. Bernard wrought so notable and apparant a miracle, to proue the necessity and grace of baptisme, Prayer for the dead, Inuocatio of Saintes, Pilgrimage, Festiuall dayes, Consecra-

Actor.  
cap. 8. 2.  
10. 11.

Cont. epi.  
fundam.  
cap. 4.

Lib. 1. de  
Trinit.  
cap. 2.



# 38 MIRACLES WROUGHTE

*Consecration of chrisme, &c. VVhat good Christian can doubt, that these articles be any other then true, sound, and Apostolicall. But let vs now heare the author him selfe, whose words be these that follow, truly translated into our English tongue.*

P. W.

**I**N THE countrie of Tolosa, one Henrie sometime a monke, but then a vile Apostata of most wicked life, taught pernicious doctrine: and with plausible wordes, had gotten the light hartes of the people in those partes, and as the Apostle foretolde, speaking lies in hypocrisie, with fained wordes made marchandise of them.

This man was an open enemy of the Church, speaking irreuerentlye both against ecclesiasticall sacraments, and alio those that did minister them: and he had greatly preuailed in that his leude course: for the venerable father writinge of him to the Prince of Tolosa, amongst other wordes saith thus: *Euerie where nowe churches were founde*

1. Timoth.

4. v. 2.

2. Pet. 2.

2. 3.

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*founde without people: people without Priestes: Priestes without due reuerence: to conclude Christians, without Christe. The infantes of Christians were hindred from the life of Christe, whiles the grace of Baptisme was denied: Prayers and oblations for the deade were derided: inuocation of Saintes, excommunication of Bishoppes, Pilgrimage of faithfull people, building of churches, obseruation of festiuall daies, hallowing of Chrisme and oile: to be short, all ecclesiasticall institutions were contemned.*

In this necessitie the holy man traualled into those partes, hauing bene often before intreated by the church of that countrie: and then finallie both perswaded, and also cōducted thither, by the most reuerend Prelat *Albericus*, Bishoppe of *Ostia*, and legate of the Apostolike see. Vpon his arriuall there, he was receiued with wonderfull ioy by the people of that countrie, as though an Angell had come from heauene.

Long he coulde not stay amongst them, because it was not possible to hinder the people from pressing vpon him, so mighty a concurse there was of them that came vnto him day and night,

40 MIRACLES WROUGHTE  
night, crauinge his blessing, and ear-  
nestly desiring his helpe. Yet did he  
preach for some daies in the citie of  
*Tolosā*, and other places, which that  
wretche had most frequented, & more  
daungerously infected: instructing  
many that were simple in faith, streng-  
thningthē thatdid wauer, calling backe  
those that were gone a straye, resto-  
ring the ouerthrowne, prelsing and  
beating downe with his authoritie,  
the subuerters and obstinate, in such  
sorte, that they were so far from resi-  
sting him, as they durst not so much as  
come in his presence. And albeit, that  
hereticke at that time fled awaye, and  
lay close: yet were his waies so stop-  
ped, & all passages so besett, that after-  
warde he coulde scarce remayne any  
where in lastye: at length being taken  
and bounde, he was deliuered ouer to  
the Bishoppe. In that iorny also, God  
was glorified in his seruāt, by verie  
many miracles which he wrought, re-  
calling the soules of some from their  
wicked errors, and healing the bodies  
of others, from diuers diseases.

There is a place in that countrie  
called *Sarlatum*, where after he had  
made

made an end of his sermon, they offered vnto the seruant of God (as in all places they vsed to doe) breade to be blessed: which he lifting vppe his hāde and making the signe of the crosse, did blesse, saying: By this shall ye knowe, that the doctrine which I preach is true, and that false which hereticks, do tell you, yf those which be sicke amōgst you, eating of of this breade, do recouer their former health. But the venerable Bishoppe of *Chartiers*, that great *Gaufridus* being present, and next vnto the man of God, fearing the euent, adioyned these wordes: Yf they receiue it (quoth he) with a goode faith they shalbe cured. To whom the holy father, nothing doubting of Gods power, spake thus. I saide not so: but that those which eat thereof, shall verilye be cured: to the ende they may thereby knowe vs to be the true and faithfull messengers of God. After which, so greate a multitude of sicke persons that eate of that breade, recouered and became well, that the newes thereof ran through out all that countrie: and the holy man in his returne, shunned and  
was

42 MIRACLES WROUGHTE  
was affraide to goe vnto such places  
as were there about, by reason of the  
intollerable concurse of people.

*An other  
miracle  
som what  
like the  
former,  
thought  
done befo-  
re it: take  
out of the  
same pla-  
ce. Chap.*

The first miracle which Christ  
shewed by his seruant in the citie of  
Tolosa, was the curinge of a clergie man  
sicke of the palsey. The man of God,  
visiting this sicke person about the  
closing of the eueninge (in the house  
of the Canon regulars, of *Sainte Satur-*  
*nius*, being him selfe one of them, and  
this at the request of the Abbote and  
brethren) he founde him ready to dy &  
as it were drawing of his last breath.  
After he had comforted the afflicted  
man, and giuene him his blessinge  
he departed: and as him selfe afterwar-  
de confessed, the faithfull seruant spake  
vnto our Lord in his harte, with  
greate confidence and faith saying:  
What dost thou expect o Lorde God.  
This generation seeketh for miracles:  
otherwise our wordes haue the lesse  
force with them, vnlesse they be con-  
firmed by the with signes that followe  
them. That same verie howre, the  
man sicke of the palsey leaped out of  
his bedde and by running hauing  
ouertaken him, he imbraced his feete  
with

with all deuotion . One of the Canōs vpon a suddaine meeting with this man, was so terrified, that he cried out, verily thinking him to be some ghost. For how coulde he belecue that he was able to haue risen from his bedde? and therefore supposing rather that his soule was departed the body, and so appeared vnto him, for verie feare he ran awaye . But at length, the veritie of the thinge it selfe, caused both him and others to belecue it. The brethren vnderstanding these newes, made hast to be partakers of so pleasaunt a sighte. The Bishoppe also him selfe and the Legate, came rūning amōgest the first: Away they went to the church, the man that was restored to health going before them. There they brake forth with loude voices into the praises of God, the man him selfe singing together with them . The people rounde aboute came thronging in: Christ is blessed, the faith triumpheth, heretickes are confounded, piety reioiseth, impietie fretteth and pineth awaye.

*Because*



# 44 MIRACLES WROUGHTE

Because a few pages (goode Reader) remayned vacant, I haue added these miracles following, taken out of auncient and authenticall authors.

OF A IEVVES CHILDE, MIRACULOUSLY PRESERVED BY VERTUE OF THE HOLY SACRAMENT, AND PATRONAGE OF OUR BLESSED LADIE: written by Euagrius in his 4. booke chap. 35.

Euagrius  
lived a-  
bout the  
year of  
Christ 600  
This Mir-  
acle was  
written by  
his hoppe  
at Cōstan-  
tinople.

**I**N the tyme of \* Memmas, a notable miracle worthy of memory happened at Constantinople. They had there an auncient custome, that when very many little hostes, of the pure and immaculate body of Christ our Lord remayned, to send for young children that went to schole, to the end they might receiue them: which being done, it fell so out vpon a tyme, that the childe of a certaine Iewe (who was a glasse-maker) went amongst them. Who being demanded of his parents, why he had staied so longe, tolde them the truthe, saying, that he had also eaten in the company of other childre. The Iewe at this newes inflamed with choler & extreme rage, threw the boy into the burning furnace, in which he vsed to make glasse. But the mother after long seeking, not finding her childe,

childe, went vp & downe all the city,  
 praying to God with much sighing  
 and lamentable weeping. After three  
 daies, standing at the dore of her hus-  
 bandes shoppe, with greate griefe and  
 torment of mynde, she called her sonne  
 by his name. The boy hearinge his  
 mothers voice, answered her out of  
 the furnace. The mother breakinge  
 open the dores, with greate hast entred  
 in, where she sawe her childe stan-  
 ding in the midst of those hote bur-  
 ning coales, without any hurt at all:  
 and demanding by what meanes he

was preserved from all harme. A wo-  
 man (quoth he) cloathed in purple cam  
 often to me, which gaue me water to  
 quench the flaming fire next aboute  
 my body, and brought me also meate  
 so often as I was hungry. This mira-  
 cle comming to the eares of Iustinian  
 the Emperour, he gaue order to haue  
 the childe together with the mother  
 baptized, and commanded, that the  
 father who refused to become a Chri-  
 stian, shoulde be crucified in a place  
 called *Syris*.

*It is most  
 likely that  
 this wo-  
 man was  
 our Blef-  
 sed Ladie.*

46 MIRACLES WROUGHT BY  
OF THE MIRACVLOVS IMAGE

of our Sauour: taken out of Eusebius  
the 7. booke chap. 14. and  
Sozomenus.

Eusebius  
lived in  
the tyme  
of Costan  
tine, about  
the yeare  
of our  
Lord 320.  
Math. 9.  
v. 20.

**I**T is saide, that the woman which  
was troubled with an yssewe of  
bloude, and was cured by our Sauour  
as we reade in the Gospell, was borne  
in Cesarea Philippi, and that her house  
is there to be seene, and that certayne  
admirable monumētes of our Sauours  
benefits towards her, and as it were  
ioyfull recordes, do remayne euene to  
these our dayes. For before the dores  
of her house there standeth vpon an  
high bancke of stones, the brasen ima-  
ge of a womā vpon her knees, holding  
vp her handes, like one that humbly  
craued for some thinge. Right ouer  
against it, there is an other image of a  
man, made likewise of brasle comely  
attired, with his garment downe to  
the ankles, putting forth his hand  
towards the woman: at whose feete,  
there groweth out of the bancke a  
strange & vnknowne kinde of herbe,  
which when it commeth so highe, that  
it toucheth the hemme of the brasen  
garment,

The reue-  
rence of  
images  
confirmed  
by mira-  
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OUR SAVIOURS IMAGE. 47

garment, it hath force and power to cure all kinde of diseases. This image they saye representeth *Iesus Christe*, which contineweth vntill these our daies, and my selfe trauailing to that city, did see it with myne owne eies. Neither is it to be maruailed, that the gentils which receiued benefites from our Sauour whiles he liued in this worlde, did erect such monumentes, when as I haue sene the images of the Apostles *Peter* and *Paul*, and of *Christ* Note the him selfe, represented in pictures, with antiquity varietye of coloures, and kept to these of images. verie tymes of ours. *vid. Valesius a. notat. in locum.*

WHAT HAPPENED CONCERNINGE

this image, after the tyme of Eusebius:

Sozomenus in his 5. booke, chap. 20.

reporteth in these wordes.

Sozomenus lived in the yeare 420.

**I**ulian the Apostata, hauing intelligence that there was a famous image of *Christ* at *Cesarea Philippi* (sett vp by that woman which was troubled with an yssewe of bloude, after she was deliuered from that disease) commanded it to be ouerthrowne, and his owne to be placed in steade thereof: which being done, fire falling from heauen, cutt

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*of the  
and ima-  
the, pinte  
and from  
the church.*  
cutt his image in sunder aboute the  
breast, and threwe the heade together  
with the necke vpon the grounde,  
and did beate the face into the earth,  
in that part which was broken of from  
the breast. Since which tyme to this  
daye it remayneth blacke, as thoughe  
it had bene burnt with fire. At that  
tyme the Pagans drew the image of  
*Christ*, with such violence, that they  
brake it in peeces. But the Christians  
afterward gathering the fragments  
together, laide them in the church,  
where they doe still remayne.

FINIS.

